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UNITED MISSION STUDY

Friends of Africa

By Jean Kenyon MacKenzie

CHAPTER II—A HUMAN PROBLEM

(With additional material)

By Mrs. E. D. McKune, Rushville, Indiana

A HUMAN PROBLEM! As we say these words over and over again to grasp their full meaning, what do they suggest?

Mr. J. H. Oldham in listing Africa's problems as economic, political, industrial, racial and cultural, is careful to tell us that the most important consideration is the human factor. Without it, Western civilization, which has "rushed into Africa with the speed of an express train", cannot cope with these complicated, intermingled problems.

Likewise, we who would be friends in the truest sense must know something of the past experiences of the estimated population of 130,000,000 people whom we wish to befriend. We must with the Bulu regard "Every man a son of man." Even as the African has been thrust suddenly into new situations, so the Western world, according to Mr. Oldham, finds itself largely unprepared to deal in a

human way with this greatest of human problems.

What of the traveller who regretted that missionaries be sent to Africa because "the natives seem far more interesting in their heathen wickedness and strange clothes, sitting in darkness than when transformed into neat rows of near Christians?" Did he consider the human element? Or, there are those who argue that the picturesque African is far more happy in his primitive innocence, forgetting that the other side of the picture reveals starvation, dirt, disease, longings. . . . However, the fact still remains that it is impossible for Africa to longer remain isolated. The world calls insistently for her resources.

But of far greater worth than the diamonds and gold, rubber and oil, is the African himself. Without him the wealth of mines, forests and plains cannot be developed. The

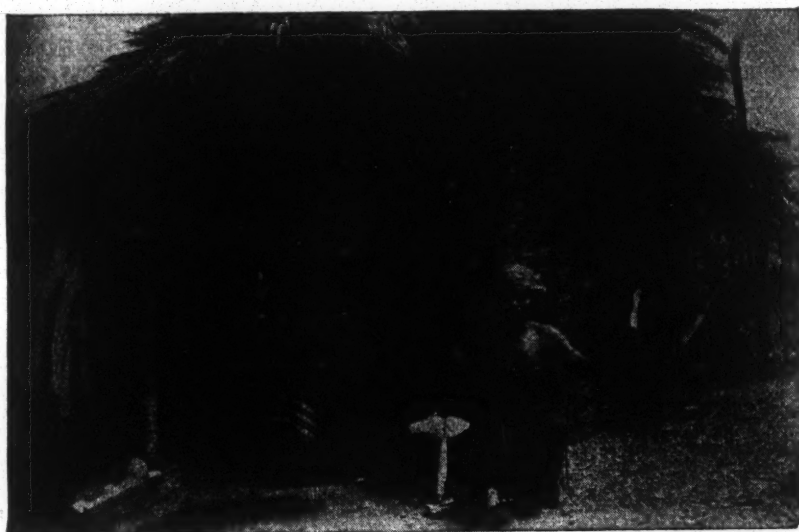
slogan that every part of the world minister commercially to every other part is a legitimate one, when carried on properly. The sparse population of Africa is a handicap to her development. With an area vast enough to contain Europe, India, China and the United States, Donald Fraser tells us that her land supports only one-fifteenth of the population it could carry. Miss Mackenzie shows us in subsequent chapters that for the sake of the rest of the world, medical knowledge must combat disease; edu-

layman interested in bringing Christ's kingdom to the whole world.

PRIMITIVE LIFE AND THE TWENTIETH CENTURY

A wide gap yawns between the primitive and the twentieth century. The bridge that spans it must be well constructed.

A journalist who was sent to investigate the manners and customs of a certain primitive people reported "manners none, customs beastly." The conditions he found may have



"THE OLD AND THE NEW"

From "Drums in the Darkness", Doubleday, Doran and Company.

cation must banish the intertribal wars and customs which have been depleting her population.

Basil Matthews refers to the young African as "Africa's real black treasure." When our chief concern is for his soul and we inspire him with the proper incentives, who can tell what may be his contribution to the world. The privilege of helping this people "on the last frontier" to adjust themselves and still keep the best of their own racial life belongs to the Christian, be he missionary, statesman or

justified the remark, yet the present-day world questions whether any people is devoid of manners, strange and beastly though they may appear on the surface. A first impression may be "looking through a glass darkly"; further investigation often brings fuller understanding. Dr. Jones, Chairman of the Phelps-Stokes Commission, calls Africa "the great continent of misunderstandings, perplexities and anxieties. We shall know Africa gradually as the continent of opportunities, until finally it shall be

revealed to us as the continent of responsibilities."

"He belongs to a race," says Natalie Curtis, "which numbers 300,000,000 scattered by slavery throughout the world. Should we not do well to know more of these dark neighbors who now form a part of the future civilizations of so many nations?"

Captain Robert Rattray and other anthropologists have done much to further a sympathetic understanding of the primitive life of the African.

It might be well to consider briefly the story of the Golden Stool as told by Edwin Smith in his book by that title. It deals with the people in the land of Ashanti on the Gold Coast of West Africa. Early in the eighteenth century a celebrated magician is reported to have drawn down from heaven a black cloud from which issued the Golden Stool amid the rumblings of thunder. The Ashanti cherished the Stool as their most sacred possession, believing that it contained the *sunsum* (soul) of their tribe. Through it the King grew in power and influence. In the early part of the present century the British Governor of the Gold Coast struggled with the people of Ashanti for the possession of the Stool. Heavy loss of life resulted as the Governor, thinking it simply a symbol of supreme authority, was determined to get it. War would have been continued again in 1920 had it not been for the wisdom of Captain Rattray who had discovered the meaning of the Stool. A native Ashanti believes that a stool is the repository of a man's soul. The Golden Stool held the soul of the whole nation. With this under-

standing the British allowed them to keep the Stool unmolested. Peace has resulted.

The story may appeal to us as childish or romantic, yet it surely illustrates, as Smith intended it to do, "the conflict of cultures." Practically all the troubles, we are told, resulting from the contacts of Westerner and African may be traced to an advanced civilization encountering a pagan nation. Of course the customs of the latter bewilder and shock the former. Or the clash may be said to come when a civilization based on the individual encounters one where the individual is lost in the tribes. As anthropology unveils to us the real significance of time-rooted customs, the blunders may be fewer.

Miss Mackenzie begs us to consider these things similar in the history of White and Black, ere we criticize too harshly:

WHITE—

Slave trade
Witchcraft
Prostitution
Superstitions
World War
Race Prejudice

BLACK—

Cannibalism
Witchcraft
Polygamy
Taboo
Tribal Wars
Tribal Feuds

Who are the Africans? Whence came they? No literature, no monuments speak to us from their Past.

Donald Fraser in "The New Africa" roughly divides the races of black Africa into three great groups—the Bushmen, dwarfish yellow-colored nomads in South Africa and with them the Hottentots, a pastoral people. The Negro Races form a wide black belt in the Upper Central and West Africa. Between are the Bantus. It is thought the Bushmen were the original inhabitants.

Homes, customs and beliefs vary in different parts of the continent, so what is said of one part may not always be true of all. Climate and physical conditions of the country determine largely the occupations. Whether pastoral or agricultural, the occupations of the African center about those things which will minister to his daily needs. He is skilled in the making of bark cloth and in the weaving of lovely intricate patterns in cotton and grass cloth. He makes baskets and pottery, and carves in wood. Likely the world owes to him the art of smelting iron.

He has built few large cities. Our author mentions Timbuctu, Ibadan and Mengo (easily located on the map). Of course in South Africa we have Johannesburg and other cities but they are largely the result of western growth and capital.

In general, primitive Africans live in villages (called kraals in South Africa), varying from a few huts to many. The Zulus, because cattle constitute their chief wealth, built their huts around the cattle kraal. Whether the homes be circular or rectangular in form, we usually find the floor of mud; walls of reeds, bark or mud, plastered; and the roof of thatch. The one low door and no windows permit little light inside.

How many languages or dialects the three thousand or more tribes have is not known. The Bible has been translated into two hundred languages, which is likely only about a fourth of the total number. Rev. John Springer says, "His language is superior in quality and grammatical construction and has been handed

down with wonderful accuracy through the centuries." Another says, "Their language, art, music and literature have been developed to become a real part of their life and a possible contribution to humanity in general. To know Africa you must know her language and when you know it you usually wish to preserve it."

Though the African had never learned to send messages through the written page, he has developed a wonderful and efficient drum language.

Folk tales, whether in the original or in the American Negro setting abound in practical wisdom. He has many, many proverbs which he quotes with telling effect and without which the world would be poorer.

By music and dancing the African expresses himself in yet another language. Song is natural to him. He early developed part singing. He paddles his canoe, works and dances to chanting or the beat of the drum.

Our author quotes that the African presents every type of government from the despotic tyranny of warlike kings to systems of Patriarchal control. To the Paramount Chief of the tribe is given supreme loyalty by the village chiefs who in turn rule the people. The African lives by traditions with set customs for the observance of rites for Birth, Initiation into Tribal life, and for Funerals. In some sections he has secret societies which further restrain him. Debts, obligations and agreements are in general faithfully kept. Obedience being the law of the community many shocking cruelties are practiced, yet

who can say that the tribal restraints have not discouraged license?

Concerning religion, we find that even here God has not left Himself without a witness. Close students tell us that the African is deeply religious and that every part of his life reveals it. He thinks of a Creator who made the Universe, then left it. Spirits rule his world. Naturally it might follow that he would feel it important to placate the spirits of evil. As a general rule he does not associate morality with belief in God. Burial customs show us he is very sure of the immortality of the soul, though his conception of immortality differs widely from ours. Every thing done is connected with the supernatural. "Give us children, give us good hunting, give us a good harvest; such is the basis of every prayer, whether to gods or to ghosts. The labor and infinite pains, prayers, spells, sacrifices, abnegation, heart-burnings, disappointments, hopes that are inseparably bound up in each poor fetish we can only imagine in part, but we must not forget them when judging the objects or the makers of them." Christ must be revealed as the God whom Africa ignorantly seeks.

SLOW THROUGH THE DARK

Slow moves the pageant of a climbing race;
Their footsteps drag far, far below the height,

And, unprevailing by their utmost might,
Seem faltering downward from each hard-won place.

No strange, swift-sprung exception we; we trace

A devious way through dim uncertain light,
Our hope, through the long vistaed years, a sight

Of that our Captain's soul sees face to face.

Who, faithless, faltering that the road is steep,

Now raiseth up his drear insistent cry?

Who stoopeth here to spend a while in sleep
Or curseth that the storm obscures the sky?
Heed not the darkness round you, dull and deep;

The clouds grow thickest when the summit's nigh.—Paul Laurence Dunbar.

THE WOMEN OF AFRICA

"God created all people of two tribes" says the Bulu woman, "the tribe of man and the tribe of woman." Women in pagan lands can hardly conceive of the freedom and of the high plane of living we of the



FINGO WOMEN IN FRONT OF THEIR HUT

West experience every day of our lives.

The story is told of a young Christian woman of Africa being asked whether she believed that God created men and women equal. She turned toward her Christian husband, timidly fearful, then slowly replied in the

affirmative. Christian truth had made her free.

The African woman tries as best she can to fulfill her God-given task as homemaker. Our author says, "At the door of every African hut there stands a woman." She is the very center of the life of the race. Where polygamy is practiced the husband builds a separate hut in the kraal for each wife. There she lives and cares for her children as custom has decreed for years past—not always in the best manner for their welfare,

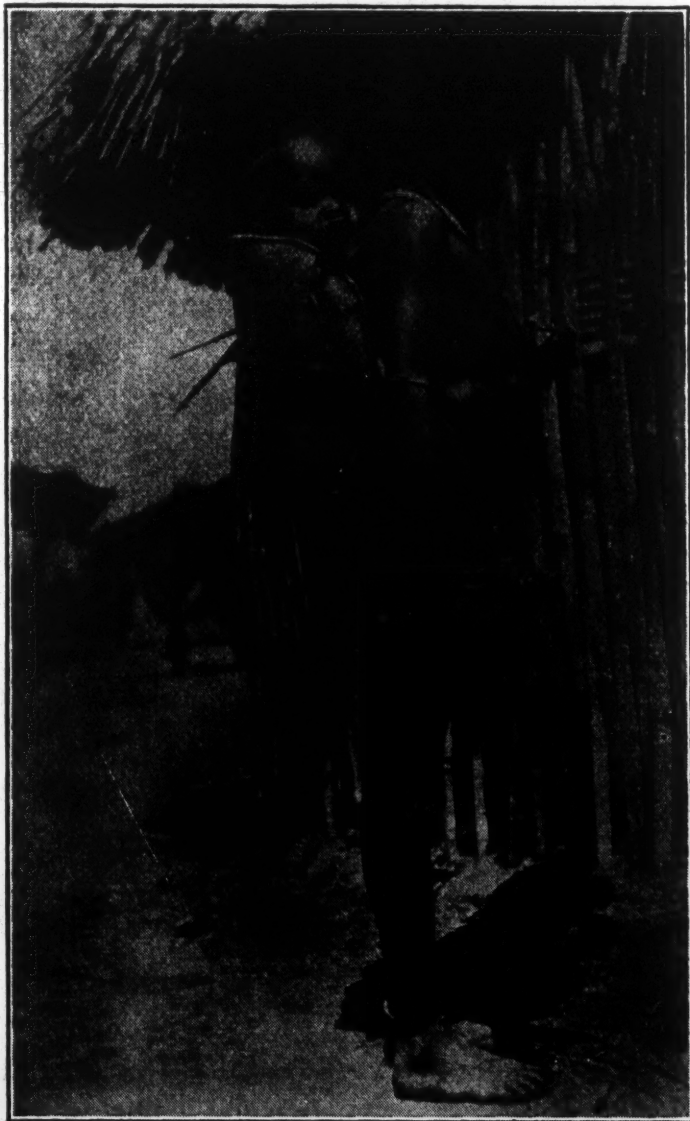
but "her mistakes are of the head and not of the heart."

She works hard, taking pride in her garden and in the corn, peanuts, yams, bananas and food products which she tends. Patiently she prepares the daily food, but hers is not the privilege of sitting down to eat with her husband. Often she works with her babe strapped to her back. Yet we cannot say her life is entirely devoid of happiness. In the quiet evenings while the men sit in the palaver house, groups of women and little children gossip and laugh before the doors of the huts.

Words are feeble when we attempt to describe her. Miss Schultz in her Book of helps lists the outstanding characteristics of the African Woman as: Dignified, Generous, Conservative, Physically beautiful, Vain, Industrious, Hospitable, Cruel, Modest and Maternal.

From the time a little sister of the black race first opens her eyes in the dark hut she is "truly the possession of some man, either those of her family or of him who has put the bride price down." The latter custom, whether it be crude bartering or some type of dowry, is under dispute. Suffice it to say that the girl has little part in the planning of her life.

Women there are of all sorts and in all stages of what we call civilization. They range from those in the Bush villages, little touched by



AFRICAN WOMAN AND CHILD

"She works with her babe strapped to her back"



AFRICAN CHRISTIAN WOMAN AND GIRLS
These are the results of Christian education.

Courtesy Missionary Review of the World.

changing customs to those girls who have gone to the great Coast cities, imitating wholly or in part, European fashions and customs.

Happy are we to know that at this very moment many bright, happy little girls are gathered into Mission Schools to be given the training in Home making and Bible that will fit them for the New Day. Many will marry Christian husbands. Sometimes near Mission Schools are little Honeymoon villages where the groom builds a neat home and the bride—the only wife he will marry—tidily furnishes it. Together they live as

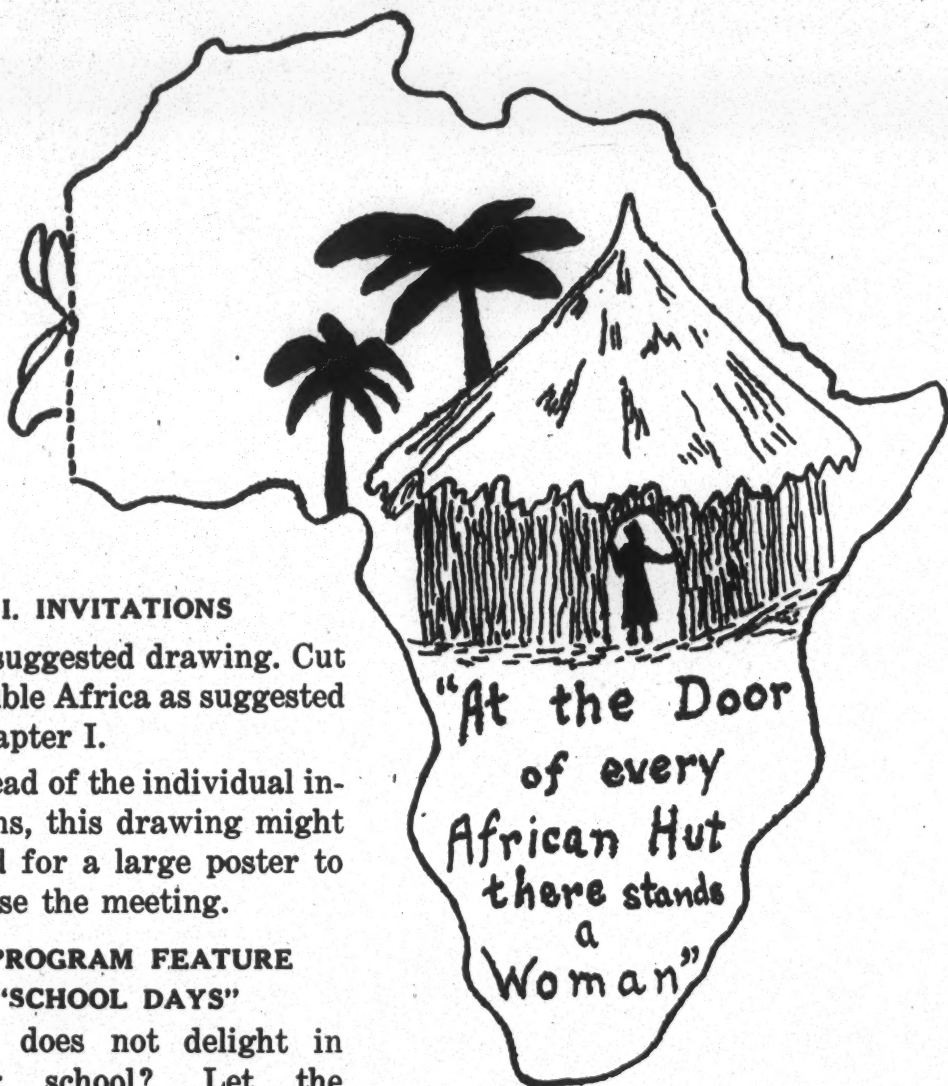
Christians in these ideal surroundings. When they and the missionaries feel it advisable this couple goes back to their village, or to remote sections, there to live the ideals of Christ. Truly they have been “educated to their people and not away from them.”

It has been said that no race can rise higher than its homes. No greater privilege has God conferred upon mankind than that of helping to mould the homes of the world into a Christian social order. How are we accepting our privilege?

Libraries are glad to place books on their shelves, that are *wanted* books.

Ask your City Library to purchase several of the new books on Africa for use of Missionary Societies.—Editor.

SPECIAL SUGGESTIONS FOR CHAPTER II.



I. INVITATIONS

See suggested drawing. Cut the double Africa as suggested for Chapter I.

Instead of the individual invitations, this drawing might be used for a large poster to advertise the meeting.

II. PROGRAM FEATURE
"SCHOOL DAYS"

Who does not delight in playing school? Let the leader, as she prepares for the meeting and directs it, assume the role of teacher, all others entering into the spirit of "a day in school" as students.

1. The school may be opened with Devotionals (Chapel service). The Prayer on p.240 of "Friends of Africa" might be included.

2. Roll Call—Students respond by each naming some article for which we are responsible to Africa. Or, the articles may be brought for a display.

3. The teacher explains the idea, perhaps giving some introductory remarks concerning "today's lesson on the STUDY OF THE AFRICAN AS

A HUMAN PROBLEM." Assignments to individual women have been made beforehand but the "recitations" are made as called for by the teacher. (Encourage general discussion.)

4. The following assignments are merely suggestive from which to choose:

a. Map Study—locate places of interest, especially those mentioned in Chapter II, and tell anything of interest about the geography of land.

b. Facts and figures of general interest—Size of Continent, Population.

c. Historical background—Primitive Life.

(This assignment may be divided among several women as:)

- a. Occupations of the people.
- b. Homes (It would add interest if the one having this topic would make a model African house or village, to use as she describes the home life.)
- c. Language.
- d. Government.
- e. Religion.
- d. Poem—"Slow through the Dark" or any poem whose theme is the African.
- e. The Women of Africa (Divisions may be made of this topic if the teacher desires.)
- f. Story of the "Golden Stool" or some story from African folklore.
- g. Music—A negro Spiritual or a song from Primitive Africa if you can secure one.
- h. Debate—(If debating appeals to you) "Resolved that a teacher of girls in Africa has a greater opportunity than a teacher of girls in America."
5. Oral Exam or "Rapid Quiz."

Are all Africans black?

What are the great rivers of Africa and where located?

What motives led to the opening of Africa?

What countries have control over Africa today?

How did they secure the right of rulership?

What have we given to Africa?

What qualities has the African on which Christian ideals may be built?

What are arguments for polygamy?

What are arguments against polygamy?

What do you think is the greatest problem before the women of Africa today?

Name every United Presbyterian Mission Station in Abyssinia and Sudan. Name at least one worker in each station. (See Prayer Cycle)

How much longer do you think missionaries need be sent to Africa?
6. Recess—Game—*African Proverbs.*

Write African Proverbs, on separate slips of paper (one on each slip).

Cut slips in two, giving one piece to each woman. Find partners by matching the pieces to form a Proverb. When all have found partners, let them read the proverbs and explain meaning.

Proverbs may be found throughout our text. The following were collected from various books: (The meaning, in parenthesis, is given only when it is not apparent.)

1. Distant firewood is good firewood.
2. Don't flatter the day in the morning.
3. You walk in the tangled gloom, not knowing the clearing is just before you.
4. Looking at the water pot does not fill it.
5. "If I have no mother, I have my grandmother" said the monkey. (If one does not have the most desirable thing, at least one has something good.)
6. The fool was thirsty in the midst of water.
7. The skin creaks according to the country. (Different countries, different customs.)
8. A single stick smokes but does not burn.
9. The opposite part, the feet, scratch the head. (When undeserving people have an office or obtain an unexpected victory over deserving people).
10. Haste breaks the gun's hammer.
11. The sky is not far but it is a difficult climb.
12. The dwarf who never bagged any game rejoiced when he killed a mouse.
13. He weeps with one eye. (He is insincere).
14. You kindle a fire and leave it. (You are a talebearer.)
15. He is a calf of the old cow.

III. BOOKS ESPECIALLY HELPFUL FOR CHAPTER II.

1. *Africa and Her Peoples* by F. Deaville Walker.

2. *The New Africa* (especially Chap. I) by Donald Fraser.

3. *The Lure of Africa*, by Cornelius H. Patton.

4. *The Golden Stool*, by Edwin W. Smith.

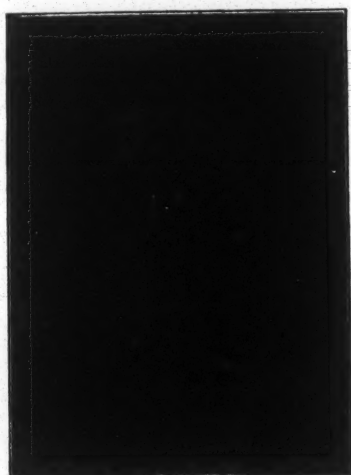
5. *Drums in the Darkness* (especially Chapters 1 and VII.) by John T. Tucker.

6. *In Biography, The Life of Mary Slessor of Calabar, Life of Livingstone*, or *The Moffats* by Ethel Daniels Hubbard give good background of native life.

"Side Lights" from Our Own Mission Fields

THE HUMAN PROBLEM IN NUERLAND

By Miss C. Blanche Soule, R. N., Nasser, Sudan



MISS C. BLANCHE SOULE, R. N.
Nasser, Sudan

THE Sudan is a most interesting country with a lure all its own. In the years gone by, when slave raiding was the main business, and the greatest exporting commodity was the slave, the measure of a man's value was in dollars and cents. To-day great efforts are being concentrated on the agricultural products of the country. Money is being poured into the Sudan for her development along this line, but after all, her wealth is not in these products but in man himself. The Sudan's real problem is the human problem; and

it is the great privilege of our Church to help in the bringing in of a new order founded upon the teachings of the Lord Jesus Christ.

"EVERY MAN EQUAL"

Nuerland is a section of the Sudan with its thousands of people and "Every man equal", so says the Nuer. A people without a written language, no recorded history, but history carried in the minds of the people and handed down from father to son. Can you see a group of Nuers sitting on the ground, around a fire as the shades of night are falling? Here are the older men of the villages near the fire, the younger men close by; back of the groups of men the boys are gathered, very attentive and eager to hear all that the older men are saying. Who are these sitting farther away in the dim light and the shadows? The women and the girls of the village, just as attentive and as eager to hear all that the older men have to tell. As the story of the origin of the tribe is told, how that they were created, every man equal;

of the prowess of the great men to whom special powers had been given, methinks I can see a straightening of the naked black bodies and a new dignity resting upon them.

NUER SUPERSTITIONS

The Nuers are a very superstitious people. The supernatural is ever present, a menace, the cause of a great fear in every heart. The new born child must be protected so that the evil eye cannot bring an illness or some evil thing upon the little one. Here is a new-born baby in this *tukl*; the mother has lost several children and in her heart is a terrible fear that this child may die. Its little body is loaded with charms and its head has beads, shells and bits of wood tied to little tufts of hair so that its life may be guarded against the super-natural presence which may be angry and cause the death of this child.

The Nuer's world is filled with the spirits of those who have gone from it. Great care is taken to propitiate the dead that they may think kindly of, and treat kindly the living. Many times cattle are dedicated to the spirit of the departed one. These cattle are cared for very carefully so that the spirit may send no evil upon the family.

Realizing every day that there are forces over which he has no control and cannot understand he seems to be compelled to believe in spirits all about him. These spirits seem to have a great desire to do harm and send evil rather than good. If one is sick and is taken to a medicine-man, the relatives are told that some one has done something wrong or offended one of the spirits and a sacrifice

must be made or the trouble will be increased. The Nuer people have not learned that the only one who has power over all spirits is He who has overcome death and Who is mighty to save, Jesus Christ, our Lord.

The Nuer believes in a Creator God, who is somewhere above earth. This God has created all things, and gives life. He sends the rain and causes all trees and plants to grow. He may become very angry and send evil upon the people; to avert disaster sacrifices are offered.

There are men who claim that God has chosen them to be mediators; that He has given them powers and gifts, such as the gift of prophecy, power to bring rain and ward off illness, and power with God so that by sacrificing cattle God will be pleased and happy with the people.

Then, too, the Nuers believe in many gods of the earth—animals, snakes, trees, grasses, and streams of water. Offerings are made to these that evil may be warded off. Evil, evil, but no such thought as there being a God who loves.

EVERY DAY LIFE

The people are a pastoral people rather than agricultural. A man's wealth is in the cattle he possesses. Does he not pay for his wife or wives with cattle? His prestige is according to the number of his wives. The field is only planted because the family must have food. The cattle are all known by name, are cared for and loved. The time of day is marked by the cattle going out to pasture, and by their return to the village. The men take care of the cattle but the women and older children do the milk-

ing. No man may milk, for if he were to milk and then drink of the milk the cows would die. It would seem that this belief must have been formulated by the men; a very clever way of handing this work over to the women and children.

The preparing of the field for planting, the planting, and the hoeing of the field rightfully belong to the men. They are responsible for seeing that there is food for the family, but the women and children help not only with the planting but also with the hoeing.

Among these people there are those who meet the needs of the tribe. Blacksmiths who make the hoe, spear, and bracelets; women potters who make the water pots and cooking utensils; the women who make the leather and bark clothing worn by the married women, baskets for storing the *durra*, and the baskets which we would call our general market baskets, said baskets used for the baby as well as for carrying *durra*, dried fish, and anything else which must be carried on the head of a woman.

Much of the knowledge possessed by the people has been handed down from generation to generation, but many things have come to them from other tribes. The Nuers say that when God created the first Nuers He taught them how to protect themselves with the spear and also how to kill animals for food; how to plant the *durra* and how to prepare it. God showed them just one way; a hole is made in the ground about fourteen inches deep and ten inches in diameter, it is daubed with mortar which

when dry is very hard; the *durra* is put into this and pounded with a pole about four inches in diameter and five feet long—just a good sized mortar and pestle. The meal is then cooked and when ready to eat is much like a very thick corn-meal mush.

Grinding *durra* on a flat stone and other ways of preparing food have come in from other tribes. The white tribe is bringing in new knowledge and hurling it at the Nuer. The great task before us is to help in the development and advancement of a people. Are we doing this wisely? The *durra* stalk with its piece of bone on one end which is used for stirring the cooking food; the half-gourds which are the dishes; the half muscle shells used as spoons; the skin of an animal for a bed; the crooked stick for a pillow, have served in the past, meeting the needs of the tribe; but with the pouring in of new tools, and arts which belong to the civilization of the West the people who once were self-contained, living on what they themselves produced are being hustled into a new order more rapidly than they are ready for it.

The Nuer *tukl* is a round bee-hive sort of dwelling. The floor just plain earth, the walls made of poles plastered with mud, and the roof of a grass thatch. There are no windows and the door-way is a small opening through which the adult members of the family must crawl on hands and knees. There is no fireplace, the fire is laid on the floor and the smoke gets out as best it can. In the *tukl* of a good house-wife the floor will be swept, the cooking utensils arranged neatly, the skins

hung over a rope during the day and altogether a sense of order. Goats and sheep sometimes must sleep in this same *tukl* with the family, and chickens must always sleep here so that they may be protected against the many small wild animals and the snakes. Hardly our idea of a home.

THE NUER WOMAN

What of the Nuer woman? Is she a companion or a servant? Polygamy is the rule of Nuer society. The standards of social purity are extremely low, shockingly so. To say that a Nuer woman has no rights would be untrue, for she has certain rights and privileges that are safeguarded by tribal law; but the fact remains that where there is polygamy, there can be no real family life, and no home. In every *tukl* is a woman, but no *tukl* or house ever made a home.

Every girl is possessed by some man, a member of her family until she is married off, when she becomes the property of her husband. Has he not paid his loved cattle for her? If she does not walk softly before him and obey, he may beat her as he chooses. If she becomes ill and cannot prepare his food or if she is childless, he may divorce her, and she has not much to say in the matter. However, if the husband ill-treats her and the time comes when she feels that she cannot stand his ill-treatment, she may return to her family and her

father must return the cattle he received for her.

A wife who becomes a widow is inherited like other property. A son may inherit all his father's wives except his own mother. Maybe a widow has no liking for the man who has fallen heir to her, but it does not help her much to object. She is not always the meek and defenseless creature we might imagine, for many do attempt to hold their own and sometimes they may come off victorious, but it is more often otherwise. One of the Nuer men said, "It is much better for a woman to agree to what the men say, for if she objects she is beaten by the men of the family until she is glad and willing to obey."

Can you see our black sister in her proper setting? It is she who threshes the grain, pounds the grain, brings the fuel for the fire, cooks the food, carries the water and is the real burden-bearer. The Nuer woman has ability and possibilities just as the men folk have. No nation ever rises above what her women are. It seems that the future of a people rests with the women, and it is only as they are taught and guided aright that the future may be secure.

It is the Christian home upon which a Christian nation must be built, and the Christian women of the world have a great task before them, a great work to do before we can begin to talk of an Africa in terms of a Christian nation.

THE HUMAN PROBLEM IN ABYSSINIA

By Miss Viola Bayne, Gorei, Abyssinia



MISS VIOLA BAYNE, R. N.
Gorei, Abyssinia

IN the present generation of the peoples of Abyssinia today, there is recognized that growing and determined influx of civilization. Ride over one of our cities in an air machine, and from the sky, compare the new house and the old as they stand side by side. The old straw roof giving place to the corrugated iron, the walls less of corn shock and more of wood and stone. The one large round house that is home for the flocks of sheep, goats, cows, oxen, mules or chickens as well as for the dogs, servants, and family, is no longer satisfying the Abyssinian. He is building larger houses and of different styles. He is making outside stalls for his cattle. Small bed rooms are added to the inner house and the kitchen is moving from the center of the large room to the back wall of the house or hidden behind a bamboo lattice.

Step inside of one of these houses. The floor might be swept clean or covered by mats or carpeted by skins of animals. Sit down on one of the three legged stools or make yourself

comfortable in the old fashioned style arm chair, not imported from a far country but carved from the wood of a near forest. Don't be too surprised in finding the mud walls covered by paper, and that paper, perhaps, the Pittsburgh Press or the London Times or even a section of one of the three local papers.

As your coffee is being prepared ask this master about the "NEW ABYSSINIA". His story will be along these thoughts:

LAND OWNERS

"My fathers have owned this land for more than one hundred years. We seldom sell our lands but we often lease them for several years at one time. In the capital, a land owner may have a deed for his property, but out of the cities, land is recognized as belonging to one family and witnessed only by the old men of that place. Every man is a tax payer. He may pay from \$20 to \$40 a year, according to the number of houses, mules, servants or fields of grain he possesses. The Government has many soldiers stationed all over the country. These soldiers have very little if any work, but are kept in reserve for any Government emergency. I think of one Province where there are fourteen Government Officers. Each officer rules over three hundred soldiers. These soldiers are not paid a salary but are allotted from seven to two hundred houses in the Province, from which they gather the tax, and acquire their living. There are four great feast

days in each year, namely, Easter, The Finding of the Cross, Christmas and New Year's Day. On these days, the soldiers are most certain to appear. What could be more dampening on a happy feast day than the appearance at the door, of from four to forty tax collectors!

DEBT

"Debt has been a great worry to our people. Formerly, when a man borrowed a dollar from a friend, he was obliged, at the end of two months, to pay one dollar interest on that dollar, or if he borrowed one hundred dollars the interest of ten dollars was collected at the end of one month. Money could be borrowed from a friend on the word of another friend who would act as a guarantor that the borrowed money would be paid with interest. Within the past four years this law has greatly improved and today, a man may borrow one hundred dollars for one year on the interest of ten dollars. A guarantor need not be present but a paper given by the debtor and signed or sealed by his thumb print is sufficient. This is gradually taking the place of the guarantor, though there are yet very many around us. Many people stand before the Judges today, or walk the roads with their right wrists chained to the left wrist of their accuser, because they have acted as a guarantor for some debtor who has escaped.

SUPERSTITION

"We are of the tribe of Judah. We trace our ancestors back to Solomon, as also do the faithful old fortune tellers who have not infrequently visited in my home. Old women as well as old men they have been, who have

come to us and carried away a fine gift because they had the power of telling us wonderful things of the future. How their news has tickled our ears; the news of our going on a pleasant journey, or the future rich life just ahead. They could tell us the date of the next war, or what we should do to inherit a Government title. Many times have they written our fortune on a piece of sheep skin or on wood, and tied that on a bit of string around our neck. How we cherished that charm. It drove away disease; it led us into good luck. One day a man visited the home of an old woman and told her to scatter her silver dollars in the field just like she scattered her seeds, and in one day these dollars would be multiplying just as the seeds of grain. Before the good old woman visited her garden again the fakir had come and picked up all the seeds, so how could her dollars grow? There are very few of these fortune tellers in our country today; they made too many mistakes. Today, we have the good old witch doctors, who, for a few hands of corn will keep the hail from falling on our corn fields, or for a dollar will hold off the rain while we cut our tree and carry it to market. There are some, who, by beating on drums and calling out weird sounds can frighten away certain diseases, such as the evil spirits of animals, or the sore caused by a bat flying over our heads, or the sickness that makes our eyes yellow when the rainbow strikes us. Recently, a very new treatment has been discovered. Over in a village east of Addis Ababa, a young man was very sick and nearly to die. His friends

gathered and said that nothing more could be done to save his life. But one friend said a hot safety pin would frighten out the evil spirit; and so a pin was placed in the fire and when at its greatest heat, was touched on the body over the place of the pain. At once, the evil spirit began to hiss and come out of that man. He got well. Many people now use that cure.

"It was once thought that the blacksmiths, weavers and pottery makers had the power of throwing an 'evil spirit' into people. These people never married outside of these trades, and the children shunned the occupations of their father, until King Menelik made a proclamation against it, and said that any person heard naming a man of these trades 'the evil eye' should be arrested.

"There are evil eyes in every village. By night, these men come on the roads, riding on the back of hyenas. I never saw a hyena because, when I hear one howling I go quickly into my house.

"We always remember the roads on which our fathers walked, and the mountains and river crossings and big trees where they left their offerings. We go to these sacred places and leave offerings of milk, or corn or bread or chicken and we keep the monuments built by stones and grass that each passer-by carries and places there.

WHAT SHALL I DO?

"We had many servants in our home too. Only in recent years has the law on slavery changed. We are now forbidden to buy or sell our servants. If a man is known to trade one slave he is fined many dollars, and

all the officers, even to the ruling Governor of the village is fined upward to \$500. If the act is repeated, every man loses his office and the third attempt impends a fifteen year imprisonment.

"The children of today are forgetting the customs of their fathers and often laugh about them, but my father taught all his children about these things.

"Many changes have come to my country since I was a boy. The white man has come with his little shops and larger stores. We see many new things, and especially soap. Before these stores came we had only the soap weed of the field. Many people are using the white man's quick fire. As a boy, my father kept an old tree bedded in ashes so that at any time we might have an ember from it, but now the match is being more and more used. I always use the beeswax tapers but many people are using candles and lanterns with oil. The telephone wires can be seen across many mountains, and our roads are better and new bridges of heavy timber and stone are taking the places of the old bamboo or palm bridges. Many children now go to school and there learn to read and to write and to count. But most of all, they are learning more about God, and His love for Abyssinia. My children tell me the rainbow disease can now be cured by medicine; that only the birds eat the sacrifice we leave at the mountain; that they have eaten a chicken they rescued from the river spirit, and it was good. Should I force my children to obey the customs of my fathers, or are these things true?"

HOME MISSION STUDY

Text: What Next In Home Missions

By William P. Shriver

Chapter II: Learning to Live Together

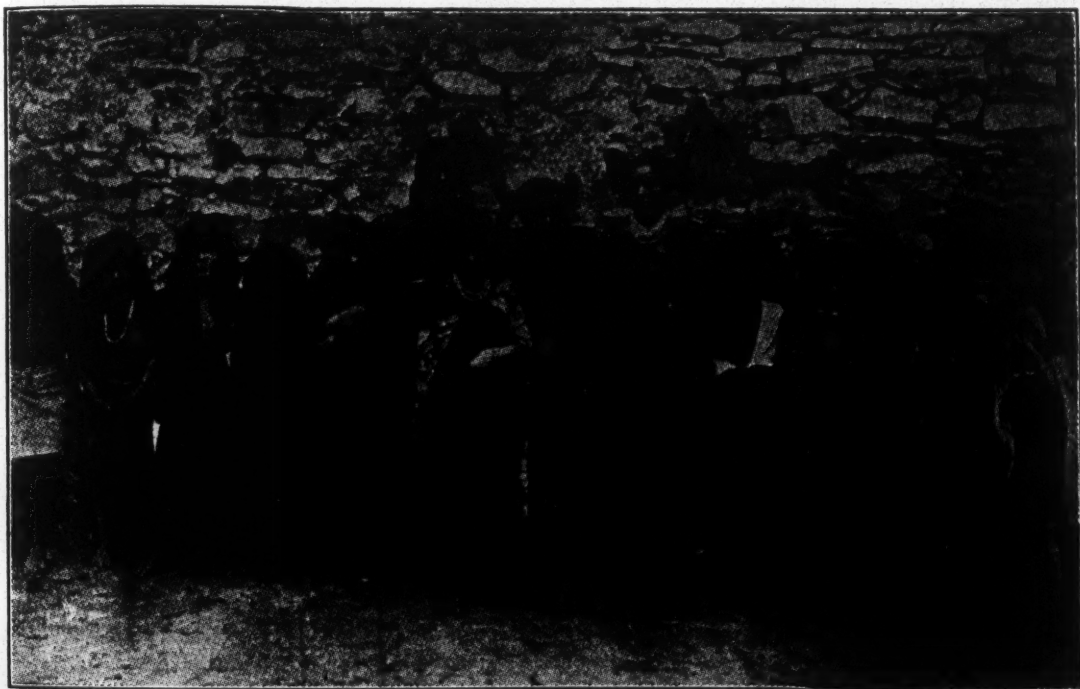
By Mrs. Haidee Ewing Rankin

IN this chapter of our study we are asked to "look over the field of American life today, and in the conflict of the various races which in recent years have been thrown together in our communities, east and west, north and south, to observe that one of our outstanding obligations is to *learn to live together.*"

EVERYBODY'S QUESTION

McAfee says, "People are the most interesting things in the world, and . . . they are the most valuable. All other things are in the final reckoning mere ciphers. People are the only real figures. A row of ciphers a yard long when summed up amount to just nothing. Ciphers count only

when a real figure is placed before them. Things are of value only when attached to and reckoned in relationship to people. That is good mathematics and good philosophy and it certainly is good religion." Again he says, "The test by which values are measured, is that of serviceableness, not mere utility, but serviceableness." *Living together is everybody's question* for "no man liveth to himself" and where could the question be more vital than in our own country, where peoples representing differences in race, nationality, religion, political views, heritage, standards of living, economics, ideals, backgrounds are solving the problem? Who are the



PUEBLO GIRLS
Part of the Problem of Home Missions

American people? Let us look at ourselves after a limited fashion and recall who the neighbor is with whom we are trying to live.

American Indians—thousands are scattered over the whole country from New York and Pennsylvania through the Dakotas, Nebraska, Kansas, the further west, Arizona and to the southwest, even into Alaska. "They are no longer savage; none dangerously so. . . . Some of the tribes are besotted. Yet they are not hopeless pagans or degenerates. Sane educational and missionary effort has already demonstrated capacities which demand only more and better of the same treatment to insure their ample development."

Mexican Americans—A conservative estimate places a million and a half of Spanish-speaking people in five of our southwestern states, Texas leading with 550,000. In New Mexico there are whole counties speaking Spanish and interpreters are required in their legislative bodies. Mexican Americans "needing the illumination of God's truth to redeem them from pagan ignorance; needing the energy of a Christly redemption to lift them out of their shiftlessness; needing the large liberty of the Sons of God to make them good American citizens."

Negro Americans—"A down trodden race, yet rising, rising to violence here and there. Rising also to nobler ideals and fuller appreciation of their rights and duties as freemen." This group migrating to the North are teaching others how to live together with them and thus making the project nation wide.

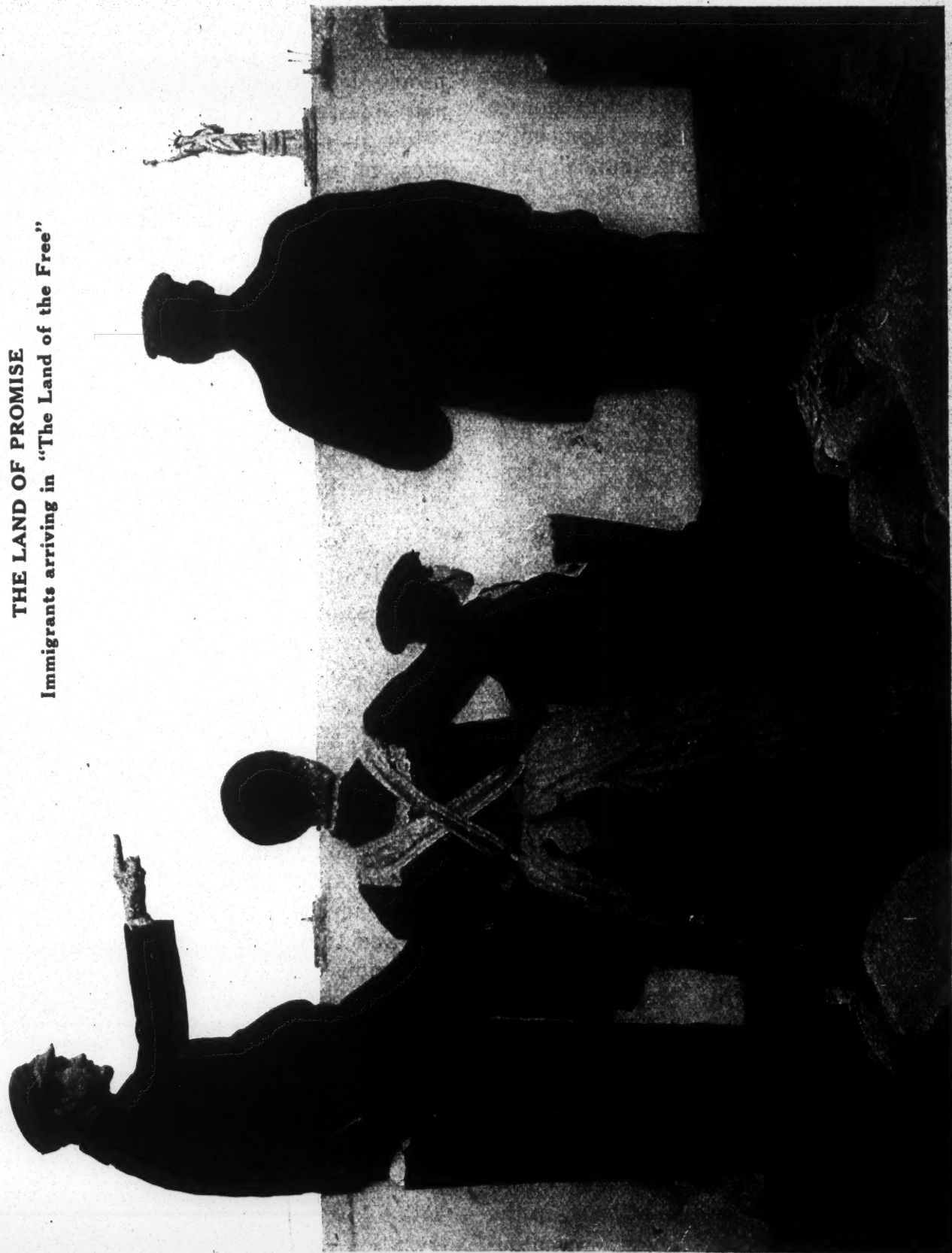
Mormon Americans—A controlling force in several states, holding to "a system which subsists upon ignorance if not upon vice. . . . A system which needs only the enlightenment of the Mormon people themselves for its destruction; a system. . . which is an educational issue, and an opportunity for the Gospel of the great Liberalizer and Enlightener of men's lives. . . . Mormon people who, once unbound, have it in them to become the flower of our liberty-loving American citizenship."

Island Americans—"Clamouring for American things and imitating American ways, good and bad."

Mountaineer Americans—Millions, "extending from near the Atlantic seaboard to well-nigh the center of the continent. . . . That many more American people; people in whose veins courses the good blood of the covenantor and the cavalier. . . Many of them 100 years behind the times in the material arts of civilization; some of them 2,000 years behind the times in the enlightening benisons of religion."

Immigrant Americans—From forty different countries and representing twenty-five different races. . . . Yesterday different nationalities, today Americans. Scandinavians in the northwest, Finns in some northern states, Armenians, Chinese and Japanese in California who though few in number compared with the three million Poles take up much more "front page" space. "New York is overwhelmingly Jewish and Italian; Chicago with her colonies of Poles and Czechs, is one of the chief Slavic centers in the world; lesser

THE LAND OF PROMISE
Immigrants arriving in "The Land of the Free"



cities in New England mingle French-Canadians with Poles and Portuguese." "They have come after at least some of the things Americanism is prepared to supply, but millions of them have the meagerest conception of the best thing to be found."



"AND THEY CALL US A PROBLEM"

Jewish Children in Baltimore
Syrian Children in Brooklyn

American—Americans constitute the largest group, millions upon millions of whom Mr. McAfee says are "uncommon, common Americans. . . . The most sordidly contented and the most divinely discontented lot of people the Lord ever got together. The race in all the history of the world the most capable both of virtue and vice, and not too backward, at least, in the latter particular, about revealing their capabilities. These splendid, wicked, industrious, careless, godly,

godless, Christian, un-Christian, uncommon, common American people."

After this brief catalogue of our people, let us ask some of the pertinent questions suggested in our text, "How in all this melee of nationalities, of clashing races, are we to achieve understanding and establish something like unity of purpose? How may we learn to live together? And if we fail here, what hope is there of establishing international comity and cooperation, of attaining world friendships?"

NATIONAL HOSPITALITY ALTERED

The early invitation of:

"Come along, come along!

Uncle Sam is rich enough to give us all a farm."

was so eagerly and "numerously" accepted for years that before even the World War we began to wonder when the immigration tide would turn. The high tide was reached in 1907 when 1,285,000 strangers came to our doors and just before the War the same record was approached. "With the war, immigration from the contending countries automatically and practically suspended. And when the war was over and the armistice declared, and the nations had set about liquidating their losses, America changed her mind in this whole matter of maintaining an open door to the peoples of the world."

The first actual move to limit immigration was made in 1921, just one hundred years after the first immigration law had been enacted.

"This Act of 1921 limited the number of aliens in any year to 3% of the number of foreign-born persons of

each nationality residing in the United States as shown by the census of 1910. This determined a total of 358,000."

To quote further from our text: "After an eventful three years the Act of 1921 expired by limitation and was succeeded by the far more restrictive Immigration Act of 1924. This law retained the quota limit principle, but fixed the quotas at 2% of the resident population of any nationality as shown by the earlier census of 1890. It is no secret that the underlying purpose was to bring about a radical restriction of immigration from southern and eastern Europe and the Near East, but without materially interfering with a normal or even considerably increased movement from the countries of northern and western Europe. The Act of 1924, moreover, in the so-called National Origins measure, embodied a radically new proposal with reference to America's future growth. This feature of the Act which was to become operative July 1, 1927, provided that the annual quota from any country 'shall be a number which bears the same ratio to 150,000 as the number of inhabitants in continental United States in 1920 having that national origin bears to the number of inhabitants in continental United States in 1920.'"

The National Origins plan changed Germany's quota from 51,000 to 23,000; Great Britain's and Northern Ireland's from 34,000 to 73,000; that of the Irish Free State was reduced by 14,000 and the quota for Italy was 6,000; for Russia 4,800. Canada, Newfoundland, Mexico, Cuba, Haiti,

the Dominican Republic, and countries of Central and South America were exempt from the quota provision and no quotas were assigned to nationalities ineligible to American citizenship, "thus definitely excluding the Chinese and Japanese and further wounding the sensibilities of two great peoples." Efforts made to repeal the National Origins provision resulted in the postponement of its effective date to July 1, 1929. Thinking Americans believe in restricted immigration but that without discrimination, without "respect of persons." "One national crime of selfishness and commercial grasping may undo at a stroke the patient labors of a thousand individuals through decades of time."

RECENT MIGRATIONS

Restricted immigration did not complete the task of Home Missions. It has afforded an opportunity for more intensive study and more concentrated effort. Millions of unchurched people are in our midst and two great migrations have taken place in the face of restriction Acts.

Just preceding the War the migration of Negroes from the South to the North began, called by the need of industry; nor, has the migration ceased since the war. In ten years the Negro population of Chicago increased 148%; in four years it increased in Detroit from 6,000 to 30,000 and in Cleveland, Pittsburgh, Philadelphia and New York from 50% to 75% with a similar increase in many smaller cities and towns. When European Immigration failed to supply the demands of industry



"WE ARE A CITY PROBLEM"

during the war, "captains of industry" looked to the South for help and received it, for industrial conditions in the South were less favorable. A new life was opened to the Negro. Preceding the War we learn from "The Negro At Work in New York City" (Haynes) that 70% of the Negro men and 89% of the Negro women were employed as elevator operators, porters, janitors, general house workers, cooks, nurses, maids, etc., for practically all other occupations were closed to them. A railroad official who brought many Negroes from the South for employment said of the black man "He is strong, reliable, peaceable, American, for he came here with us and has been copying us ever since. The black man wants work and better pay. He is quite moral, very religious, and several times more American than the other laborer with whom he has come to enter competition. He is a hopeful, industrial asset, not a menace, no anarchist, no plotter."

Under such circumstances then should we be surprised to read a recent editorial from one of our papers. "A large city of Negroes has grown up in the Harlem district of New York. This negro

section is one of the most prosperous, orderly portions of the greater city. 'To know Negro life as it really is, one must visit the cleanly, well-kept homes, which are the rule instead of the exception; for the "keeping up with the Joneses" spirit is rife.'"

While the Negro sought better living conditions first of all, now he is seeking opportunities in the intellectual, moral, civic and spiritual fields. "These people need schools, set and developed standards of the best that America has in its vision. They need churches, and guidance in those churches, that shall be marked by the highest type of equipment, of policy, of plans, programs and personnel, that shall make them the par of any similar facilities for the development of the moral and spiritual life of America. They ask Christian America for a new spirit, a new attitude and a new way of acting toward them in keeping with the ideal of Christian brotherhood." Surely the great Negro migration offers a great challenge to Home Missions to teach and practice the art of "Living Together!"

Mexicans, exempt from the quota by the spirit of Pan-Americanism, fled from the chaotic state of their

own country and sought the beet, cotton and fruit districts in the Southwest. "For nearly fifteen years Mexico has been in a chronic state of revolution. Agriculture and industry have been almost destroyed; property and life have been insecure. Of strongly idealistic temperament, mystical, impractical, peace-loving, beauty-loving, improvident, it is easily understood why the Mexican has turned his face northward. A home, plenty of work, good pay, peace and security, good schools and an open door, all formed an appeal not easily resisted. (Text)

Some "living together questions" which confront Home Missions are suggested in our study.

"Now that immigration from Italy is practically suspended, shall we organize more churches for Italians in this country? What is to be done about the more than three million Poles already here? How many Hungarian-speaking missionaries can be employed in the next ten years? How far should we encourage young men of foreign birth or parentage to prepare for a foreign-speaking ministry? Shall we use the funds of our education boards to help educate such leaders? What is to be done about our foreign-language literature? What is a church to do when it finds itself enveloped by a Negro population. If to move out is the recourse, has the church any continuing responsibility for the community? What new responsibility is thrown upon our city mission societies of the North with the migration of colored people from the South? What is a rural church in Kansas to do when some fine morning it finds camped

down by the neighboring sugar-beet fields a motley group of Mexicans? What is our attitude to the Jews?" The position of the Jew is graphically given in a cartoon described in "Our Jewish Neighbors". A patriarchal Jew is depicted holding a globe in his hand. He is searching carefully for some spot where he is wanted. Failing in his search he exclaims, "This is a large and beautiful world, but there is no place for me in it." In the same book Dr. John S. Conning writes, "To approach it (the Jewish problem) is to be confronted with some phase of every great question of the day, social, political, economic, national, humanitarian, and religious. Each phase deserves careful and extended consideration, for in each there are possibilities of misunderstanding and misjudgment."

APPROACHES

Approaches may be made in many places through "institutional" activities, through "neighborhood" activities and through group or individual attitude or contact. Mr. Shriver gives a telling illustration of the contribution that can be made by a foreign language church. After giving "local color" he tells of the Spanish cathedral on the north side of the Plaza, to and from which moved a continuous line of Mexicans. A tablet near by commemorates the founding not only of the church but of Los Angeles, "The City of Our Lady the Queen of the Angels." In contrast to the formalities of the cathedral there stands the Plaza Mexican Church, the Plaza Community Center, a home mission project of the Methodists.

"Both are marked by reverence, by deep religious feeling and aspiration. For the kneeling Mexican before the crucifix, religion is full of mystery; the images, the odor of incense, the priest before the altar, the tinkling bell of the mass, satisfy something of the yearning of his limited life for the unseen. For the group in the evangelical church, religion, while still full of mystery, is something *shared*. It is plain that these Protestant Mexicans are associated in an undertaking of their own, into which something of their life purpose is being poured."

What contribution does such a church make toward the art of living together? "Young men and women of rare Christian spirit and character have been developed through these churches for Christian leadership in church and community." This approach should certainly be used much more than it is, not only in the west and southwest but in the north, south, east and west. Such churches encouraged and nurtured must eventually become community serving and a real asset to home missions. But with restricted immigration is there yet the need? Will not these peoples readjust themselves to conditions and grow naturally into good Christian American citizens? That question is answered by just one illustration given by Mr. Kenneth Miller, author of *Peasant Pioneers*. In his study of Slavic populations he has discovered that there are thousands and thousands of Slavs who live within reach of their own church but who never darken their doors or only attend upon special occasions and he tells us that "among the three and a half mil-

lion Poles it is estimated that twenty per cent are to all intents and purposes unchurched; of the Russians, ninety per cent; of the Czechs, fifty per cent and two million Slavs, men, women and children—one third of the total population—are untouched by organized religion in America. This is an astonishing state of affairs when one recalls the place religion occupied in their lives in the old country."

Another approach is made in Campbell, Ohio, which is a "far cry" from Los Angeles. Campbell was "a city Ohio forgot" religiously but which has been remembered by "The Neighborhood House," a Home Mission project. Rev. Z. Irshay, a native of Hungary, now an American citizen, has charge of the work. Looking from the steps of the Neighborhood House over the city he said: "Here in Campbell there are twenty-six nationalities engaged in making steel. They represent almost every nation in Europe. We also have Hindus from Bengali, Arabs from Aden, Greeks from Greece, Turkey and Cyprus. Here are people who were incited in Europe to hate each other. Diverse cultures, creeds, customs, meet and mingle here. . . . Through all their activities and programs we must interpret the meaning of America. . . . Our second task is to interpret race to race, nationality to nationality, creed to creed. . . . Our task is to interpret the Christian religion in terms of personal and social life and aspiration." This is an illustration of a successful approach to a polygot community where a one-language approach would fail.

The Protestant Episcopal Church has made an approach through their adopted slogan "For Every Churchman a Foreign-Born Friend," believing that "Contact with the best American citizens is what the lonely 'foreigner' most needs. Assimilation can come only through the establishment of mutual confidence, mutual respect, mutual service. . . . Real Americanization must be through Christian American fellowship." Through a practical application of this slogan made by a woman, a whole parish "was converted to a new appreciation of their new neighbors"—Assyrians and Russians.

Another unique and practical approach has been undertaken in New York through "reconciliation trips." Russia in New York, Turkish and Moslem international suppers, radical labor headquarters, mystical cults, Negro life and activities are occasions for pilgrimage. . . . Such an adventure provokes a world of new interest and awakens a desire for a more thorough understanding."

"Race relations are just human relations." "We learn to live together only by practice." Professor Carver gives an exceptionally helpful statement concerning living together: "It

may be laid down as a general law that anything which separates people into sharply distinguishable groups, whether it be a geographical boundary, a racial difference, a difference of religious creeds, or a class distinction, will produce between the groups thus separated, first, ignorance of one another, then suspicion growing out of that ignorance, then misunderstanding growing out of that ignorance and suspicion, and finally open warfare whenever a pretext is found; whereas anything which bridges over these gaps or brings people together regularly and normally, creates, first, a knowledge of one another, then confidence instead of suspicion, then understanding instead of misunderstanding, and finally lasting peace because no difficulty seems large enough to serve as a pretext for war."

Home Missions is a great "bridge building" agency under the direction of Him who "hath made of one blood all nations of men".

"Yes, East and West, and North and South, the palm and the pine, the pole and the equator, the crescent and the cross—. . . Here shall they all unite to build the Republic of Man and the Kingdom of God."

THE IMPORTANCE OF HOME MISSIONS

Our plea is not, "America for America's sake," but "America for the world's sake." If this generation is faithful to its trust, America is to become God's right arm in his battle with the world's ignorance and oppression and sin.—Josiah Strong.

Doleib Hill--The Past

AN INVESTMENT

By Howard J. Buchanan, M. D., Colorado Springs, Colorado

This is the first of a series of articles by Dr. Howard J. Buchanan. They give added interest to our study, *Friends of Africa*.

—Editor.

DOLEIB HILL and its past began some twenty-seven years ago when Dr. and Mrs. J. K. Giffen, and Dr. and Mrs. McLaughlin, made the trip there in little sail boats. There on the slope of the Sobat, a tributary of the White Nile, some five hundred miles South of Khartoum, about eight degrees North of the equator, these pioneers from our Egyptian Mission, built the first building of that station. This building has stood all these years until recently, when it was razed to give place to a more pretentious residence. The story of those early days has been told by Dr. Giffen himself in his most interesting little book, in which he culls freely from the entrancing diary of Mrs. Giffen, who kept record of intimate details of the primitive life they led there. Dr. Charles Watson also in his "Sorrow and Hope of Our Egyptian Sudan" gives us a record of those days.

INVESTMENT OF LIFE

Since that beginning the past of Doleib Hill has been one succession of investments; investments of life, prayer, work, and money. No one can estimate adequately what that investment has cost our Church, and certain individuals. The Giffens and McLaughlins did a piece of pioneering work which stands out uniquely, not only in our own mission history, but in the history of Mission work among all primitive peoples. The

Oylers have given many years of their lives to work in a part of the world which would offer little attraction to most Americans, and dearer than these years of their own lives by far are the two little graves which they have planted on the banks of the White Nile. Mrs. Tidrick and her children hold dear a grave in Khartoum where lies the body of one who gave of his best to Doleib Hill. In a little palm grove beside the mission station, in plain view of the house where Rev. Mr. and Mrs. Heasty are now living, are the graves of Mr. and Mrs. Guthrie. Of seven doctors who have served at Doleib Hill, three or four have been called home on account of illness, or illness in their families. The friends of one minister at least attribute his death to disease contracted while serving at Doleib Hill, while another beloved minister of our denomination would gladly be back working at Doleib Hill if health and circumstances had permitted him that "privilege", as he terms it. To-day the Heastys and Gephardtts are investing the best of their life and vigor at that station. Life, yes life, freely and abundantly, has been invested at Doleib Hill.

INVESTMENT OF PRAYER

Then prayer, that effectual means of reaching out and claiming the promises of God's word, and the power of the Almighty Himself, has also been invested in Doleib Hill. Who could estimate the untold tale of

prayers which have gone up to the Throne of Heaven during these twenty-five years for the work of Doleib Hill? The Egyptian Mission which gave of the cream of its workers to start that Sudan Mission, has prayed for that Station. Thousands upon thousands of people from all over our United Presbyterian Church have prayed for that work. The missionaries themselves who have served there so faithfully when things did not seem bright or promising have lived lives of prayer. And now some of those who have found Christ there in that Station are praying, praying even harder than is our Church at home just now. Who can estimate what prayer has done, and is doing, and will yet do for Doleib Hill?

INVESTMENT OF WORK

Work! Now we are getting to where it hurts, for there has been a tremendous amount of work put in at that place. To begin with, ask the Giffens and the McLaughlins about the work they put in when they built that first house in which they lived. Before trust and confidence had been created in the minds of the suspicious Shullas there wasn't much directing of work in a grand style. No indeed! They pitched in and did a lot of the building of those mud walls with their own hands. Work! Ask the fellows who have built the modern houses which stand there now. Ask the men who built the clinic building, the Church, the work-shop, and many smaller buildings which make Doleib Hill an up-to-date, practical, working, mission compound. Ask Mr. Guthrie, if he could come back to speak, he could easily tell that work, a whole

extra year of it, was what wore down his resistance until he could not cope with ordinary infection. Work and plans for the future were what filled the speech of his delirium. Work! Ask the Oylers who were there alone year before last. Ask the Heastys who were there alone until recently the Foreign Board took Gephards from their work at Nasser to help out there. Ask yourself if you were trying to do the work which is rightfully planned for a minister, a doctor, an industrial man, a teacher, a translator, and a nurse, and if your training fitted you for just one of those jobs. Would you call it work if you were trying to do it alone? Work by both missionaries and Shullas has been invested, so that a whole quarter of a century and more of the hardest kind of work stands there as a monument at Doleib Hill.

INVESTMENT OF MONEY

Money! Here's where I want to stop talking and allow figures to speak for themselves. For twenty-five years money has been poured into the work at Doleib Hill, until now, we as a Church have a property investment of more than seventy thousand dollars. Unless there are missionaries there to occupy and use this valuable property it will soon deteriorate. A launch with equipment for long trips was purchased for itinerating tours, but I doubt if Heasty who has been alone there for a year, in charge of the emergency clinic work, the religious work, the school work, the industrial work, and some translating, in addition to other small jobs which he scares up to occupy

spare time, finds it possible to use that launch for the purpose for which it was bought. Then think of the salaries which have been represented in these twenty-five or more long years invested there. That would be quite an item as an investment wouldn't it? Travel there and back from America, furloughs, vacations which have to be taken either in Egypt or in the mountains of Abyssinia, freight on equipment, and all the specials which have been sent out, represent not just thousands, but literally tens of thousands of dollars which have been invested in Doleib Hill.

Now you ask, "What of it? What are the returns for all this investment of life, prayer, work, and money? Has it paid? Is it worthwhile?" Well, I do not know if I can explain that satisfactorily to you or not, in order that you can see this as an *investment* as I do, but I will try, for if I cannot succeed and if the Church will not look at it in that way, it is certainly not an investment, but a colossal loss. Until a few months previous to the time the Oylers came home, there seemed to be few if any more tangible results than had existed for many years. It is true the mission property was the best it had ever been in the way of livable houses, equipment, and material things, but then that was considered as little to show for the investment of years along all those other lines, and more than this the material equipment forms only the tools with which one can work, and not the results of the work itself. There was little to show in the way of a civil-

izing influence for all those years of white people up there in the heart of the swamps of the Sudan, with their clothes, tooth-brushes, bath-tubs, etc. It is true the natives around the compound do wear a little one piece garment or cloth which was not used when Dr. Giffen and Dr. McLaughlin took their wives into that naked tribe of African Blacks, but that was not the result for which the missionaries were specially working. Perhaps human life is safer, and large wild game not quite so frequently found, but these things can be attributed more to the strong arm of British rule, and the presence of more fire-arms in the country, than to the effect of the influence of missionaries, for the frequency of village feuds indicate that that part of the world is no nearer to the realization of the ideals of the Prince of Peace than are the civilized nations.

SPIRITUAL RESULTS

But what of Spiritual results, you ask? Such, and such alone, would be the fruits of the Kingdom. In answer we can say, for many years, just about one baptized Christian for each year invested. That doesn't seem much does it? During the last year Dr. and Mrs. Oyler were at Doleib Hill, thousands heard the Gospel, and four times as many were baptized as had previously been taken into the Church. Before they came home, Dr. Oyler said in a letter to friends, that Rev. Mr. and Mrs. Heasty would find a hundred new Christians to greet them upon their return. This revival which some attribute in part at least, to the influences which followed the life and the death of Mr. and Mrs.

Guthrie, caused that Church to grow in one year to about five times its previous numbers. Even this, though, for such a tremendous investment of life, prayer, work and money, seems totally inadequate, and to what then can we look toward as the justification of the investment?

GOOD SEED— SURE HARVEST

The answer, as I see it, is Faith in the Seed Sown. This sudden growth and new interest shown during the last year previous to the return of Dr. and Mrs. Oyler, would indicate at least, that there has been seed sown

on good soil, and there is an indication that a harvest may be at hand. Dr. Marlin, in one of his quips, in the "United Presbyterian", recently mentions a man who has invented an instrument which is so delicate that it can measure the millionth part of an inch. In applying his moral he goes on to say that it would just about do to measure the smallness of the hearts of the givers of some of our Churches. Certainly he did not mean the givers of Our Church who have invested so heavily in life, in prayer, in work and in money, at Doleib Hill.

THE CHANGED SKIN. THE CHANGED HEART

Like the echo of millions of sad hearts, where hope is dying, comes the question—"Can the Ethiopian change his skin?"

The Rev. Wm. Bradley, whose work for God in Egypt during the war was almost unparalleled in its glorious results, had with his wife worked many years previously in the Nile Valley. Mrs. Bradley was a trained nurse (although primarily a Gospel worker), and once there came to her a Sudanese woman—blackest of the black, with a most horrible and obstinate sore on her leg. It resisted all healing measures so long and so stubbornly, that finally this brave nurse offered to graft some healthy skin on it, in the last hope of curing it. She was no surgeon and the negress could not afford a trip to Cairo for a real surgical treatment. No one—even among the Christian natives—would give or sell a few inches of skin to the sufferer, as her record had been blacker than her face! At last, in desperation, Mrs. Bradley lifted several inches of her own soft lovely white skin and grafted it on to the leg of the black woman in her care. It succeeded. The sore healed at once, and before long the woman was well, a marvel to everyone; indeed, the doctors of Cairo heard of it, and sent for the black woman with the patch of white skin, to be examined, as a medical curiosity.

That is a lovely picture of self-sacrifice, but how far short of Christ's, who gave not a few inches, but *all*—and not only skin, but blood, life-blood, every drop of it, to remove the curse from the sons of Ham!

Then, too, it is different from Christ's method of working. Mrs. Bradley applied the *skin*—Christ starts on the *heart*, and the skin will be the last thing changed; but it surely will be changed, when we shall meet him, and "be like him, for we shall see him as he is!"

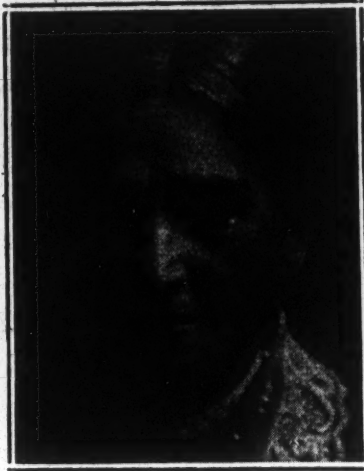
We think we have done a lot if we have given some time or money to working for Africa. We think Mrs. Bradley did a lot in giving some skin (and so she did, because she first gave her love), but, friends, we are not accomplishing anything in the footsteps of Christ for Africa or China or India, or the world, until we give our hearts!

—Homera Homer-Dixon in *Inland Africa*.

KNOW YOUR MISSIONARIES



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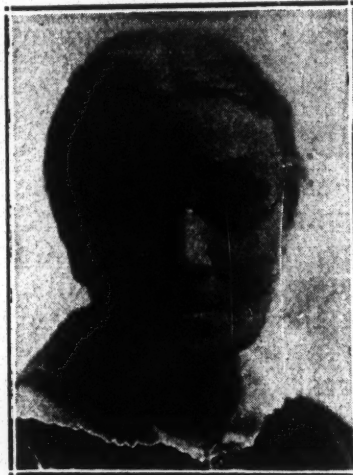
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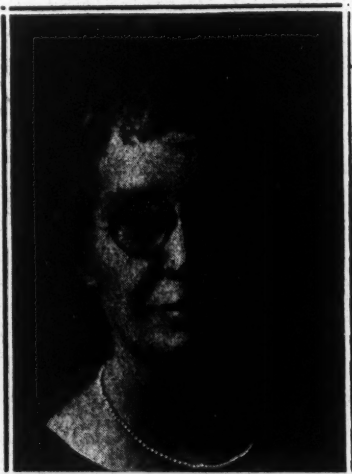
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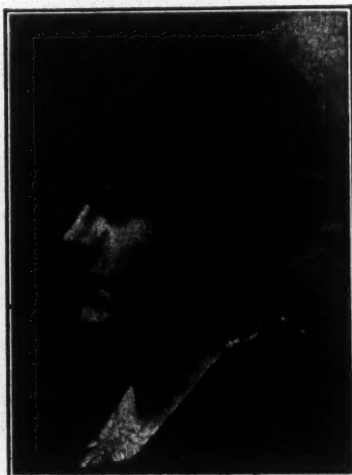
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**Who is she?
Where does she work?
When was she appointed?**

If you cannot answer look in the February Magazine.

Foreign Correspondence

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

THE CORONATION OF THE KING OF ETHIOPIA

By Mrs. Fred L. Russell, Addis Ababa,
Abyssinia

For some time past there has been a rumor now and then that the regent, Ras Tafari Mokonen, Heir Apparent to the Throne, would become King even though the Empress still lived. Rumors also stated that she would go to Jerusalem to live the rest of her life, leaving the power in his hands. In a land where there is no press—can you Americans possibly conceive of such a place?—rumors travel fast and are greatly enhanced by the distance they go and the times they are repeated. When this word spread around amongst the old chiefs who were placed over their Provinces by the Former Emperor Menelik, the excitement ran high. Many "big men" came to Addis Ababa, the capital, with their retinue and soldiers. His Highness's troops were ordered in from the country and he sat in his Palace grounds in readiness. On two different occasions petty attempts were made to bring him into disrepute with the people and both sides were awaiting order, "Fire" to commence civil warfare; the people in the markets all carried their guns and the tension was high. But quiet, shrewd, master of his own people's ways, His Highness won over the conservative party, and peaceably too, for not a shot was fired, and the Council of Wise Old Men decided that he should have a crown. This meant that no longer would he be the regent for the Empress but really the ruler; no longer would all his plans for the progress of Ethiopia be subjected to her approval (for Government funds are in her hands) but he would be

ruler indeed. It seemed almost impossible to believe that the old conservatives would submit to this without open strife but it was to be.

On October Seventh, His Highness received the crown and became henceforth His Majesty, King of Ethiopia. The service was most impressive and was viewed with interest, for it is not often that a King is crowned in these days. At midnight, accompanied by his chiefs and near friends he went to a holy church near the Empress's Palace—all churches in Ethiopia are not equally sacred; those supposed to have been visited by some saint are especially holy. From midnight until dawn there was a religious ceremony, chanting of the priests, burning of scented tapers, holy dances and all the ceremony of the Coptic Church. From the church they proceeded to the Empress's Palace where she was to actually place the crown. This ceremony was viewed only by the chiefs of the land and the Foreign Minister of each of the Foreign Legations here. Those present told of the Empress placing the crown and saying (in effect) "When I received the crown and the power from my father King Menelik I vowed to do all in my power for the good of Ethiopia, because of this vow I now bestow this crown and pronounce you King of Ethiopia." Then as the procession started back to the church, that this coronation might receive the blessing and sanction of the Church, for State and Church are One, she stood alone with a little handful of personal servants while all the throng followed him away! Pathetic picture but prophetic too for the old order to be left behind while all Ethiopia marched forward under the new order and with an unhampered leader.

After this religious service, His Majesty and his wife received and greeted many of their friends who had been bidden by invitation to see this ceremony. Meanwhile great crowds were awaiting him beside the road between the church and his own Palace. Beautiful arches had been made, cedar boughs made to cover poles, etc., benches placed along for the convenience of the people and soldiers solidly lined the road proper. Many guards, horesmen, soldiers and chiefs preceded His Majesty, who was borne along, wearing his golden

Crown, in an old fashioned Coach drawn by four prancing horses, covered with purple velvet. He stopped often bowing and greeting the crowds in his own gracious way, at once Kingly and kind. The joy cry of the women, the handclapping of the foreigners, the cheers of his own chiefs, the color of costume, the lion-skin capes of the old type chief, all the variety of sound and color made a scene long to be remembered.

Long live the KING OF ETHIOPIA!

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

THE WOMEN SPEAK

The following extracts are taken from the "Social Reformer" and the "Indian Daily News", with reference to reform movements that concern the Womanhood of India. They are resolutions that were passed and discussions that took place at the 40th Session of the National Social Reform Conference, held this spring.

WOMEN'S RIGHTS

"This Congress asserts its emphatic adherence to the principle of civic equality between man and woman in the matter of rights and privileges, and would strongly recommend the abolition of all inequalities in marriage laws, adoption and guardianship of children and inheritance of property."

In moving the above, the speaker, Sir Nair, urged the ladies to agitate for equal rights and privileges, and to "fight till they get what they want." They should not hesitate to claim equality in every respect. Women in Madras already have equal rights with regard to franchise and membership in the local legislature.

In seconding the resolution, a lady from Bangalore appealed for equal

rights, saying that if women's rights are ignored India will never get Swaraj, (home rule). A Pundit, in supporting the resolution, emphasized the point that social customs and rules cannot be considered suited to all times. Times have changed and people must adjust themselves accordingly, not being subject to the thralldom of custom.

MARRIAGE REFORM AND CONDITION OF WIDOWS

"The conference deems it essential for the healthy and free development of Indian manhood and womanhood that the minimum marriageable age of boys and girls should be raised to 21 and 16 respectively; and it recommends that the monogamous principle with the right of divorce for suitable reasons may be introduced.

"That this Conference further accords its warm support to the principle of Mr. Sarda's Bill in the Indian Legislative Assembly, Dr. Muthulakshmi Reddi's Bill for the prevention of early marriages, in the Madras Legislative Council, and also Mr. Jairamdas Doulatram's Bill in the Bombay Legislative Council.

"This Conference views with satisfaction the vigorous efforts made all over the country for lightening the

hard lot of Hindu widows: (1) by educating them so that they may live honourable and independent lives; and (2) by affording increasing facilities for remarrying should they choose to remarry. In this connection the Conference records its gratification at the success of institutions like the Women's Home of Service in Mylapore, the Sarada's Ladies' Home in Triplicane, the Sarada Niketan in Guntur and the Bombay and Poona Seva Sadans, and recommends that similar institutions be started in other parts of the country for training women in useful vocations.

"This Conference strongly condemns the infliction on Hindu widows of various indignities such as in particular their disfigurement and their deprivation of innocent amenities and urges the adoption of immediate steps to put an end to them, if necessary, by legislation.

"That in the opinion of this Conference the practice of demanding dowries at marriages is pernicious and has caused considerable economic and moral harm to many families and ought to be discouraged by social reformers exerting their influence in public and private against the continuance of this evil."

In moving the resolution on marriage reform, a lady from Poona said that, in order to make women independent, the same facilities for education should be given to girls as to boys. Thus they would have the means of knowing how to fulfill their responsibilities. The conditions of widows in Indian society is most miserable and unendurable, therefore it is necessary to pay special attention to the education of widows, who are compelled to live lives of drudgery. A Mrs. Sivan, in seconding it, deplored the great physical degeneration resulting from early marriages. For the sake of making India a land full of strong men and women, she condemned the practice appealing to the men for cooperation in this task.

A strong supporter of the resolution rose to assure the audience that Mrs. Sivan was genuinely enthusiastic in the matter, and would do her best to combat the evil, if only her husband would permit her. The audience demanded a reply from Mr. Sivan, who rose up amidst laughter and cheers, and said the women of Madras had already been invited to rebel, therefore he cordially endorsed the views of his wife. He granted her the fullest measure of "Home Rule", to combat the evil which she had come forward to eradicate.

"This Conference is emphatically of the opinion that the system of purdah as it exists among the Hindus as well as Mohammedans is prejudicial to the healthy development of women and urges its discontinuance."

EMANCIPATION OF DEVADASIS

"This Conference regards with disapproval the dedication for temple service of girls or young women who are prevented from living an honorable married life, and extends its support to legislative measures like Dr. Mathulakshmi Reddi's Bill for the social, moral and economic emancipation of the Devadasis." The above resolution was moved by Mrs. Sarojini Naidu and seconded by Mrs. Chandrasekkara Iyre. Mrs. Naidu said: This was a social and spiritual cancer and how, she asked dared they to ask for freedom when these malpractices existed in them which they did not fight and remove. She did not for a moment hesitate to condemn every man in South India for this indignity having been allowed to exist. She congratulated Mrs. Muthulakshmi Reddi for the very pleasing and highly needed step she had taken to alleviate all these evils. The dishonour of a single woman being dedicated to the temple, was a dishonor to all women.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

SUMMER CONFERENCES
IN EGYPT

These Summer Conferences for different groups of workers have become a very well established custom in spite of the fact that some folks think that they are an added burden to the already overburdened missionary. These write-ups of the separate conferences will reveal the real need for just such a piece of work and we need to rejoice that such a need is being felt, and in a measure met.

Some of us have had visions for a more ideal arrangement whereby this need for our Egyptian workers could be met. Egypt is blest with a beautiful sea shore on the Mediterranean and if some generous hearted person or group of persons could be persuaded to buy and equip a tract of land on the sea-shore for Summer Conferences for our Egyptian workers it would solve the problem and put our very much appreciated Summer Conference work on a basis equal to Keswick in England or Winona Lake in U. S. A. Why not?

Miss Minnehaha Finney,
Editor for Egypt.

THE PASTORS' SUMMER INSTITUTE
OF TANTA—1928

By Rev. Neal McClanahan, D.D.,
Assiut, Egypt.

Whenever my thoughts have gone back to the Pastors' Institute I have experienced a feeling of pleasure, a sense that that was time well spent. I had never paused to analyze this feeling nor to ask as to the factors which made those days producers of such happy memories. But now, that I am asked to write a word about it, I believe that the success of the Institute grew out of the following factors.

There was splendid fellowship. Around the tables, in the halls, out under the trees, in the services the seventy of us met as a group of close friends. There were no national lines. All divisive forces faded out in the light of our common devotion to our One Lord and our shared purpose

of seeking His enthronement throughout this land.

The excellence of the program was a factor also. In the Bible Hours we were led through First Corinthians and found it a rich treasure house. Previous to the discussion periods I was fearful lest we encounter deadly silences but I soon discovered that the problem came from the numbers who desired to take part. The evening meetings, out under the stars with lantern slides, were delightful and inspirational.

Singing added much to the enjoyment of the days. Egyptians love to sing. Immediately after breakfast they gathered around the little organ out on the lawn and *do-re-med* until time for the opening praise service. In the afternoon from three to four, basses and altos marathoned with sopranos and tenors. These gatherings were linked by informal singings in dormitories, hallways, under shower baths until one thought that he was attending a musical festival.

The meals added their part to the enjoyableness of the days. My mind turned back to the good old weeks of Camp Suegin. In fact there were many things which made me think of New Wilmington, Tarkio and Monmouth.

The Institute could never have been the success which it was but for the Mary Clokey Porter building and grounds. Despite the fact that it was July, in the rooms, we were comfortable. Even the mosquito-nets failed to exclude all the breezes from those of us who slept on the balconies under the stars. And the beautiful grounds furnished ample opportunity for games and sports. The members of the rising generation struggled for victory on the volley ball court while the already risen generation "daily-dozened" to the tune of Walter Camp Victrola records. Pastors discovered muscles which had not been stretched

since they played foot-ball in Assiut College twenty years before.

So at the close of the time everyone thanked every one and congratulations were distributed generously and impartially. As we drove away we looked back to the handsome Mary Clokey Porter School and were grateful to the women of the United Presbyterian Church in America whose generosity had provided such an ideal place for our Conference.

TEACHERS' SUMMER SCHOOL, ASSIUT—1928

By Rev. F. Scott Thompson, D.D.,
Assiut, Egypt.

An interesting and encouraging event of the midsummer vacation season was the Mission's Summer School for Teachers, held at Assiut, July 30th to August 10th. The enrollment represented various types of Mission schools scattered from Alexandria to Luxor; thirty-eight women teachers came from sixteen girls' schools, and forty-four men teachers from twenty-one boys' schools—a total of eighty-two teachers from thirty-seven schools.

Improved teaching methods, adaptations to changed curricula and to changing conditions and needs in Egypt, and the inspiration that comes from shared experiences and efforts were all before the committee as ideals in the preparations made for the school. The results were most gratifying. Forenoons from 7:30 to 12:00 were devoted to a carefully prepared schedule of lectures and conferences. Sample lessons were taught in special subjects, problems of class room work and school management were considered, and daily periods were given to Bible study and to music. The afternoons were left free for games, recreation, and special classes and conferences. At the night sessions which were open to the public, subjects of general interest were presented in a more popular fashion. Among these were an illustrated lec-

ture on Palestine, an address on recent changes in America and lectures by prominent local physicians on general health, the care of the eyes, and the drug evil in Egypt.

The school had the advantage of the use of the class rooms, playgrounds and boarding-school equipment of Assiut College. Almost all the teachers lived in the College. A fee of \$5.50 was charged for board, room and registration for the ten days of the school. The Summer School is one of a number of undertakings which have to be carried on without help from the Mission budget. With careful economy and simple living the fees of the school covered almost all the expenses involved. The small deficit incurred was fully met by a special subscription from missionaries and Egyptian friends.

Among the happy memories of the school are the instruction and inspiration of its program and the pleasantness and encouragements of its fellowships.

Rev. A. A. Thompson was the efficient head of the committee of management. A number of missionaries gave splendid help in superintending dormitories and on the program of the school. Miss Elsie French, Zagazig; Miss McCrory, Benha; Miss Dwight, Tanta; Miss Sample, Cairo Girls' College; Miss Vincent, Luxor, and Mr. Ludwig, Assiut College, all deserve special mention. A number of Egyptian pastors and teachers contributed cheerfully and ably to the program. Strikingly evident were the ability and devotion of the teachers present, both men and women. In the midst of conditions that are often difficult, and with equipment that is often seriously lacking, and salaries that are often pitifully meagre these teachers are carrying on a work that is out of all proportion to what they receive of general credit and material compensation.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

MRS. JAMES WHITE

Entered into Rest, November 17, 1928.

REV. JOHN P. WHITE, D. D.

Entered into Rest, December 14, 1928.

FOR YOU

The things you loved I have not laid away
To moulder in the darkness, year by year;
The songs you sang, the books you read each day,
Are all about me, intimate and dear.
I do not keep your chair, a thing apart,
Lonely and empty—desolate to view—
But if one comes a-weary, sick at heart—
I seat him there, and comfort him—for you.

I do not go apart in grief and weep,
For I have known your tenderness and care.
Such memories are joys, that we may keep,
And so I pray for those whose lives were bare.
I may not daily go and scatter flowers
Where you are sleeping, 'neath the sun and dew—
But if one lies in pain, through weary hours,
I send the blossoms there, dear heart, for you.

Life claims our best. You would not have me waste
A single day in idle, selfish woe.
I fancy that I hear you bid me haste
Lest I should sadly falter as I go.
Perchance, so much that now seems incomplete
Was left for me in my poor way to do,
And I shall love to tell you—when we meet—
That I have done your errands, dear, for you.

—Ida Blakeman Issertell.

WORLD DAY OF PRAYER**February 15, 1929****Theme: "That They All May Be One."**

It is significant that the theme for the World Day of Prayer this year is "That They All May Be One," especially since this follows so closely upon the Jerusalem Conference in which the spirit of oneness was so clearly evident and from which there goes forth an ever-deepening sense of Christian unity permeating the whole Church. It is no wonder that these Christian representatives face to face with the possibility of Christian unity uttered the following words of conviction and sent forth a call to prayer: "The task before us is beyond our powers. * * * We desire to call for a greater volume of intercessory prayer. The whole church should be earnest and instant in prayer, each part for every other, and all together for the Church's unity and for the hallowing of God's name throughout the world." What is beyond our powers is within the power of God.

The testimony of the Chinese girl expresses uniquely the reason for the exercise of prayer, "Little prayers, little power; much prayer, much power; no prayer, no power." The "much prayer, much power" is the urge for the World Day of Prayer, a day when in oneness of spirit a great volume of prayer in the interest of the Church of Christ throughout the world shall ascend to Him to claim the promise, "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not." (Jer. 33:3)

PLANNING FOR THE DAY

(a) Preparation for a Day of Prayer should be surcharged with the spirit of prayer.

(b) No attempt should be made to introduce features into the program for the sake of entertainment only. Every feature should be made to contribute to the spirit of prayer and bring the hearers into an appreciation of prayer as a vital force.

(c) It is hoped that the spirit of last year prevailed throughout the year, that "barriers broken down" through prayer still lie crumbled, or better still that the debris has been cleared away. Therefore the Committee should be constituted to include representatives of different nationalities and races, and there should also be included in the program participants of various nationalities and races, if possible. Prayer in native tongues and native hymns will help to create the spirit of oneness in the Father.

(d) An effort should be made to reach all groups in the community through wide publicity about the Day. Do not overlook the shut-ins. The Christian Church is richer today in spiritual things because of the prayers of those deprived of attendance at public services.

Should this appeal be read by someone who has not been privileged to

be in a community where previously the World Day of Prayer has been observed, will you not consider this appeal a call to you to seek to bring about this united prayer activity among the women of your community? Every added group of PRAY-ers means added power for the work of the Kingdom. Pray about it, then speak to the women of your own church and the women of other denominations. At an early date secure copies of the "Call to Prayer" and distribute them among the women.

All supplies for the World Day of Prayer may be secured from the Literature Secretary—See page 559.

* * *

QUESTIONNAIRE

1. Who believe that the soul is in a "Stool"?
2. Where are the "All people of two tribes—The Tribe of men and the tribe of women?"
3. Where do the cows mark the time of day?
4. Where are half-gourds used as dishes and half muscle shells as spoons?
5. Who ride on the back of hyenas?
6. What was the harvest of the old lady who sowed silver dollars in her field?
7. Who are the "Uncommon Common" folks in the U. S. A.?
8. "For every church-man a foreign-born friend," Whose slogan?
9. "A beautiful world, but there's no place for me in it," Whose lament?
10. "He spent leisure hours in study instead of amusement" Where did it lead him?
11. Who "stood alone while all the throng followed him away"?
12. Why would she "Like to get wed in the summer?"
13. Who helped build the mud walls with their own hands?
14. Who loved Jesus more than a silver necklace?
15. A new field for the United Presbyterian Church. Where?
16. "A cottage apiece" What would have bought it?
17. If we want peace prepare for what?
18. Where was the church turned into a hospital?
19. Who did black and white patch-work?

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building, 9th St., Pittsburgh, Pa.

WHY BARKETI WAS THANKFUL

By Miss Emma Dean Anderson
Gurdaspur, India.

"The Miss Sahibas are here! The Miss Sahibas are here!!" Shouted the group of dirty, sore-eyed frowzy headed children of Shantipore village, as they scampered away to give the news in their quarter of the village, that the missionary ladies had arrived.

"The Miss Sahibas are here!!" Shouted the wife of the Headman of the village to her daughter, "Now, Nuri, you hurry up and put down the best bed we have in the court yard, and put a clean sheet on it, and run and tell every Christian woman in our village that the missionaries are here and they have come for the missionary meeting, and do not forget to tell them to bring their thank-offerings, as the missionary ladies said they would come again when the moon would be new and that would be thank-offering day."

The news soon spread from one hut to another that Thank-Offering time had arrived. One woman went into her hut and poured out from her clay vessel the whole wheat flour she had been saving day by day, for her thank-offering. The brass vessel was full to overflowing, and as she gently pressed the flour down in the platter she said to herself, "And we never missed what I took out, nor did anyone go hungry. Just as the missionary said, 'It is a good plan to give day by day,' for now I am ready for the meeting."

Another got out some raw cotton she had received for picking cotton for one of the farmers. A third had a dish of corn, another a nice chicken, which she had marked as her thank-offering, when it was a wee chick.

The vultures had carried off several of her flock, but this one had been kept safe, and she was so happy she had it to give.

One happy-faced woman in that same court, came with her bright-eyed beautiful baby boy seated astride her hip, with her offering. It was nothing less than a nice clean new rupee, for had not God given her a son this year, and she and little Samuel's father were very happy.

One by one they came from the different court yards to the court yard of the Headman's house, where the missionary ladies were waiting for them.

Amid the buffaloes, cows, dogs and children, the ladies said, "Now if you will all be quiet, we shall begin the meeting."

Just at that time came Barketi, the pastor's wife. She was looking very sad, for only a short time before she had lost her only child. Out there in the old potter's field, which had been given the Christians for a burying ground, there was a row of six little graves, all children of this pastor and his wife, not one child left, so Barketi's heart was sad, but she loved her Lord, and she loved these kind ladies who had often comforted her, and prayed with her, and she came to the meeting.

Thanksgiving songs were sung, the story of the cleansing of the ten lepers read, and repeated over and over until the dullest woman present in that group knew it, and could tell only one of the ten returned to give thanks and that Jesus had noticed that. A prayer of thanksgiving was offered, for the many blessings received during the year, and especially that they all knew of God's love for them, and the provision He had made

for cleansing them from sin, through the gift of His dear Son. Then came the time for the offering to be taken. A space in the center of the group was cleared, and a sheet spread on the ground for the offerings. Each woman as she presented her offering was to repeat a verse, if she could remember one, and tell for what she was thankful. While these preparations were going on, a struggle was taking place in the broken-hearted pastor's wife's heart. She had brought nothing. She had nothing to give. Some of the members of the congregation had not yet paid what they had promised the pastor, and she and her husband had a hard time to make ends meet, and again, what had she to be thankful for this year? God had given her a lovely boy, but had taken him again. Her arms were empty, her heart sad, but the sweet voiced Miss. Sahiba had spoken so lovingly about God's gifts to us, her love for Christ overflowed, and she said to herself, "Oh, I am thankful that I am not beating my breast and pulling out my hair and ruining my eyes with weeping, as my poor Mohammedan and Hindu neighbor women do, for I know my six children are

with Jesus; and I shall have them again. Oh, yes, I do have much to be thankful for, but what can I give? I have nothing."

Then the "still small voice" spoke, "You have your baby's silver necklace." "But I could not give that, Oh, I cannot give that. My darling baby had that on his neck when he died." Again, the voice spoke to her heart. "Do you not love Jesus more than the necklace? He gave His life for you and your children."

Then gently slipping away to her house, she unlocked the box that held her heart's treasure and, quietly wiping away the tears, she returned to the meeting, and, just as the last woman was giving her offering, she came forward and in a calm, quiet voice, repeated the verse, "Thanks be unto God for His unspeakable gift. I am thankful that because God withheld not His Son, I have the assurance of meeting my children again."

Dear reader, what have you to be thankful for? Think, and listen to the "still small voice" within, as He recalls to your mind your blessings and then bring your offering and lay it at Jesus' feet.

Life Members

From Nov. 1, 1928 to Dec. 1, 1928

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| <p>77. Mrs. William Nicholl, Quincy, Mass. By W. M. S.</p> <p>78. Mrs. Harriet Gordon, In Memoriam. By W. M. S. Quincy, Mass.</p> <p>79. Mrs. Jasper B. Stevenson, In Memoriam, By her daughter, Elizabeth S. Stevenson.</p> <p>80. Mrs. W. W. Welsh, Pittsburgh, Pa. By Mrs. Annie Patterson.</p> <p>81. Sarah J. Edmundson, Wilksburg, Pa.</p> <p>82. Lois Harriet Ewing, Pittsburgh, Pa.</p> <p>83. Elizabeth McBane, New Wilmington, Pa. By her Mother.</p> <p>84. Margaret Giffen, Tarkio, Missouri, By her Father, M. B. Giffen.</p> | <p>85. Mabel R. Crawford, Tarkio, Missouri. By Mrs. M. B. Giffen.</p> <p>86. Mrs. A. H. Creswell, Cedarville, Ohio. By her sister, Mrs. Joseph Kyle.</p> <p>87. Mrs. Mary Wilson, Coulterville, Ill.</p> <p>88. Mrs. John MacLennan, Boston, Mass. By her daughter, Mrs. James MacConnell.</p> <p>89. Mrs. Margaret MacDonald, Boston, Mass. By the Macleod Class.</p> <p>90. Effie MacInnes, Boston, Mass. By friends.</p> <p>91. Effie MacKinnon, Boston, Mass. By friends.</p> <p>92. Annabell MacKay, Boston, Mass. By Young Women's Missionary Society.</p> |
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93. Mrs. Archie MacPhail, Boston, Mass. By friends.
94. R. Jane Donald. Wilkinsburg, Pa.
95. Mrs. Reid E. Jamison, Swissvale, Pa.
96. Mrs. H. H. Galleher, Wilkinsburg, Pa. By a friend.
97. Anna A. Fulton, Wilkinsburg, Pa. By a friend.
98. Mrs. Lyda C. Boone, Wilkinsburg, Pa. By a friend.
99. Mrs. F. R. McFeaters, Wilkinsburg, Pa. By her daughter, Elizabeth.
100. Mrs. Margaret Paul, Grinnell, Iowa. By W. M. S.
101. Mrs. Murdoch MacKay, Boston, Mass. By the Prothean Class.
102. Mrs. Mary Ross, Boston, Mass. By the MacLeod Class.
103. Mary E. Morrison, Boston, Mass. By Mrs. Anna E. Stoddard.
104. Mrs. Alexander Maxwell, Mount Ayr, Iowa. By W. M. S.
105. Mrs. Frank Vance, Mercer, Pa. By 1st Mercer, W. M. S.
106. Mrs. Mary K. Kenneweg, Pittsburgh, Pa. By Ladies Aid and Missionary Society of McNaugher Church.
107. Jane E. Brown, In Memoriam, By Rev. and Mrs. Wm. Brown, Providence, R. I.
108. Mrs. Mary B. Hibbard, Riverside, Cal. By Riverside W. M. S.
109. Ida J. McIntosh, Riverside, Calif. By her mother, Mrs. Rose McIntosh.
110. Clara M. Larjar, Sierra Madre, Calif. By C. E. and R. T. Wilson.
111. Jennie Miller, Long Beach, Calif. By a friend.
112. Mrs. E. C. Duckett, Santa Ana, Calif. By friends.
113. E. Charlotte Perigo, Santa Ana, Calif. By a friend.
114. Mrs. Arthur G. Carpenter, Los Angeles, Calif. By Alice Woods.
115. Mrs. Fannie Boyd, Sparta, Ill. By her daughter, Mrs. John Smiley.
116. Mrs. Elizabeth McKelvey, Coulterville, Ill. By a friend.
117. Miss E. J. Deal, In Memoriam. By her sisters.
118. Mrs. Wm. M. Crowe, Philadelphia, Pa. By her husband.
119. Mrs. Chas. D. Gill, Bala-Cynwyd, Pa.
120. Mrs. M. W. Patrick, White Oak, S. C. By Mrs. W. D. Morrow.
121. Mrs. Samuel Robinson, Germantown, Pa.
122. Jessie May Millen, Germantown, Pa.
123. Mrs. Susan Adair, North Kortright, N. Y. By W. M. S. North Kortright.
124. Mrs. J. A. Hendry, Oneonta, N. Y. By W. M. S., North Kortright.
125. Mrs. A. M. Henderson, North Kortright, N. Y. By Mrs. J. A. Rowland.
126. Mrs. D. S. Ballantyne, Walton, N. Y. By W. M. S. of DeLancey.
127. Mrs. Floyd Cummings, Oneonta, N. Y. By a friend.
128. Mary J. Ormeston, Oneonta, N. Y. By a friend.
129. Annette McLaury, Oneonta, N. Y. By friends.
130. Mrs. V. M. Cosby, Oneonta, N. Y. By Y. W. M. S., Oneonta.
131. Mrs. Howard Thompson, Oneonta, N. Y. By Y. W. M. S., Oneonta.
132. Mrs. H. W. Stephens, Indiana, Pa. By Miss Leda K. Stephens.
133. Laura Belle Stephens, Indiana, Pa. By Miss Leda K. Stephens.
134. Mrs. W. L. Henry, Livermore, Pa.

LIFE DIRECTORS**\$300.00 each.****Memorial Roll**

Mrs. Robert Livingston, Columbus, Ohio.

Active Roll

47. Mrs. Thomas Delbert Edgar, Wilkinsburg, Pa. By the Members of the Young Women's Missionary Society.

48. Mrs. F. McGay Knipe, New York City.

49. Mrs. Ralph G. McGill, New Wilmington, Pa.

"It is a blessed secret, living by the day. Any one can carry his burden, however heavy, until nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely until the sun goes down. And this is all life really means to us—just one little day."

Young Women's Department.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalry, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1928—1929

Support of Girls' Boarding School, Pasrur, India, \$4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Coie, Wadi Halfa, Sudan, \$800 each or \$1,600. Total Askings, \$8,630 or 300 more than received in 1925—1926.

**Greetings to one and all this
New Year's Day—1929!**

OUR NEW YEAR'S WISH

That every member of every society may find rich blessings throughout the year. That each one may take more seriously her membership in the missionary society this year, 1929. To this end may each one realize anew her dependence on God; also what it means to live in the land of the free—a Christian nation—and what one owes to others not so blessed.

NEW YOUNG WOMEN'S SOCIETIES

Oregon Presbyterial—Multnomah Y. W. Mission Circle,—15 members.

Beaver Valley—Aliquippa Y. W. M. S.—11 members.

Now that the Y. W. Department has observed its silver anniversary, let us have a sufficient number of new societies to give us *five hundred net* our next annual report. Several societies have gone from the Y. W. M. S. roll to the W. M. S. roll since last April. We must make up this shrinkage by organizing new societies. Do not put off this matter until next March. Do it now.

YOUNG WOMEN'S SPECIAL

The same objects for the Special as for last year are presented to you. See them listed at the head of the Department. The receipts November 1 to this work were \$1,108.50. More than seven thousand more will be re-

quired to meet the obligations of the special.

Is your society seeing to it that its share is being cared for? The individual member and the individual society are very important factors in the success of the whole Department.

PENNANT POINTS

For your convenience and also to call to your remembrance that there is such a thing to be won as a pennant, again the points are published. Will officers please aim to qualify. Inspire your membership to action.

1. A Young Women's Society or Circle in every congregation.
2. Reports in on time.
3. Every society a contributor to each of the seven departments.
4. A Thank-Offering by every society.
5. Every society a contributor to Young Women's Special.
6. The presbyterial to have average of \$1.00 per member for Special.
7. Ten regular meetings during the year.
8. A Y. W. rally annually at presbyterial or other time, one or more representatives from each society at rally. If held sectionally, representation in same proportion.

9. Every society to complete definite study of mission book during year. (Not to take time of regular program.)

10. One-half membership readers of Young Women's pages in *Womens Missionary Magazine*.

THE SPONSOR

The hope of the missionary society of tomorrow is the girl of today. Enlist her early, train her consistently, impress her with her opportunity and duty. Then may we feel assured that the work shall not lag but go forward.

An aid to the society of high school age is the sponsor; one who is much interested in girls and who is imbued with the missionary spirit. Also, one who believes that girls can be interested in the church and its work as in any other organization or activity.

Incidentally, let it be said that two sponsors are better than one. If your congregation is fortunate in having two or more societies above this high school group, a good plan is to have each society appoint its representative, these to form the sponsor committee. If you have but one older society, you should appoint two sponsors for the younger group. Two can confer and find a solution where one may be unable to decide satisfactorily.

A sponsor should be more than a lover of girls and a believer in their right development. She should be a good example herself. Her testimony should be positive in type and she should never permit herself to be drawn into anything which might reflect dishonor on her Christian profession or on the Church. She should be able to give a reason for her faith and action when challenged by the girls. She should feel assured that "*doubt* as to the harm in a certain course of action suggests a *possible danger* if that course be pursued." The rattle on the snake's tail announces the snake's approach and death lurks near!

A sponsor is not a member of the organization, only an advisor, neither is she a leader, but a counsellor. Therefore she is not an actor, but a *spur* to action.

A sponsor should not shoulder the local financial burden of the society. She may contribute a little but should allow the society to learn to live with-

in its means. Nor should she swell to a large extent the general and special offerings. Mission offerings are needed, but a *young society should not be crippled by a good report for which it deserves little credit*. Let the sponsor make the bulk of her contributions in her own society.

The time comes when the sponsor may do to the society what the eagle does to the eaglet,—shoves it out of the nest to try its wings. Like the eagle, also, she should be near to help in case of need. But when the society's "wings" (Abilities), are found reliable, the sponsor has served her day. The society should need only "look-in" supervision and that only for a limited period.

Every one *learns best to do by doing*. Young women should put into practice the initiative gained by a liberal education in school, business and profession. While no society ever gets beyond the point where it may learn, the time does come when it is beyond constant sponsorship, or at legal age.

May many congregations that have a good nucleus of high school age gather these girls into a missionary circle, provide reliable sponsors and thus strengthen not only the home base but do the work which makes possible the spread of the Good News to the uttermost parts of the earth.

"YOUR LITTLE SELF"

This caption in a recent periodical captured the eye, "Your little self!" Rather striking is it not? Or do you have a different estimate of self so the title seems preposterous? Appearances may be deceiving but some people bear the chesty mark and others the Uriah Heep character. Neither one is ideal. But what did the writer say? "Have you ever felt that there is something within you that is holding you back? This something is your little self. Your little self decides your splendid visions, sneers at your ambitions, doubts your

ability in everything you attempt and ridicules your noble acts."

Then self is the one that makes or mars one's career. One is known as cold or careless, indifferent or insipid. Self is guilty. Self bars the way to progress because of its tendencies and acts. We thought it was the fault of some one who stood in our way. We blamed it on our heritage, our parents, our teachers, our companions. We said it was the fault of our environment, our school, our church. Now we know it was self. Paul knew what kept him down. He said self—his old self—was the dead body he had to drag around with him.

This then explains,—that little self—why many girls and young women, yes, and older women, are so difficult to win to missionary effort. Self

raises a barrier when one is asked to give time or money or service to God. Oh, yes, that little self may give hearty support to some glittering worldly organization,—but to the Church—oh, no!

Now Paul found a way to put that little self where it would be both helped and a helper and not continue as a "drag about his neck." Through faith in God and service for God, he became the great apostle to the Gentiles and his little self renewed in Christ, learned to say "I can do all things through Christ who strengthened me."

If we follow in Paul's footsteps, our visions, ambitions, ability and acts will be turned to account in Christ's service and self will be ennobled.

Methods

A copy of the program of 1st Indiana, Pa. W. M. S. has been received. Its motto is, "The Master's Service First,"—a very good one. The society groups its members, the leader or leaders of each group keeping the members informed of anything special. Its Magazine Committee has one program in its charge, "Magazine Day." A luncheon meeting with subjects, "The Festival of the months," sounds interesting. Another month has this heading: "Annual Guest Day,—Each member bring a guest." A special feature which has been tried with success is a New Year's reception at the January meeting. Our mission fields at home and abroad find places during the year. Mrs. J. W. McCartney, Indiana, Pa., chairman of the program committee, will be glad to give you further information on any of the programs.

What about a copy of your program? It has not reached its destination yet. Some societies have found much help from copies other societies

have forwarded to the loan department. Send a copy of your latest program to the Secretary of Young Women for perusal and publication of special items on the Methods page. All programs are placed in the Literature Department, 904 Publication Bldg., Pittsburgh, Pa., for use of any society. Charges—just postage.

Some W. M. S. that is wishing for some plan to increase interest in Junior work may be glad to know of a program carried out at the 1st Church of Indiana, Pa.

The evening church hour was given over to the Juniors for the Thank-Offering service. In spite of wintry blasts, a very good congregation of adults and children was present.

The exercises by the children magnified the Thank-Offering and the good it does. The pastor presented the diplomas to the class graduating into the Intermediate Society and gave words of encouragement and commendation. Then he called all

Junior life members to the platform as well as those who were just receiving that honor. He said that no matter how long they should live they would be "members" of the Junior society! One way to keep young!!

Later the members of the society marched over the platform depositing their pink boxes on a table. At the same time, four girl ushers, members of the society, waited on the congregation.

The whole evening emphasized the importance of child training in missions. The hope of the future church is bound up in the boys and girls.

CELEBRATING THE 25TH ANNIVERSARY

It is well that every society as far as possible celebrate this, our twenty-fifth anniversary of the Young Women's Department. Santa Ana, California reports what it did. Twenty-five items of interest, one from each of these years, were given by twenty-five girls. As each girl gave her bit of information, a candle was lighted. Soon there were twenty-five burning. There was also a beautiful birthday cake, decorated with scroll design and roses with "Y. W. M. S., 25th Anniversary" on it.

Perhaps Mrs. W. W. Hoy, 1225 French St., Santa Ana, California, could furnish you with these twenty-five items if you desire them.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

The most important happening in this department is the sale of the farm at Prairie, Alabama. For some time the Board has not been satisfied with its management.

There are several reasons, why it has been disappointing. The original intention was to provide small acreage to ambitious colored people in order that they might own their own homes and cultivate their own crops, under the direction of a good farmer, whose salary was paid by the Board. So far one man has purchased 50 acres, with one other applicant for land. Then, the boll weevil came and destroyed crops so that raising cotton, the principal product, was a losing proposition, and the farm became a liability instead of an asset. After much prayerful and careful consideration it was offered for sale and the sons of the original owner (Judge William Henderson) have offered to purchase it and the Board decided to accept their offer. A plot of not

more than 50 acres will be reserved for school purposes.

Another important item is the enlargement of Jubilee Hospital at Henderson, N. C. For some time the people of Henderson have felt the need of a hospital for the care of colored tubercular cases, which are so prevalent. A fund of about \$3,000 was pledged for this purpose with the intention of furnishing a sanatorium for these patients.

Our good minister and principal, Dr. John A. Cotton, who is ever watchful, presented the whole matter to the Duke Foundation Fund to which I have referred in previous articles, and succeeded in arousing interest in enlarging Jubilee by adding a wing, separated by a wide hall, for the care of tubercular patients. The following action was taken by them and presented to us:

"The Trustees of the Duke Endowment will set aside seven thousand (\$7,000) dollars on January 1st, 1929 and hold it for a period of not more than 6 months, this sum to be paid to

Mrs. Hill, Treasurer, for the building of additions to Jubilee Hospital—when the lot, plans and specifications for the addition have been approved by the Trustees of the Duke Endowment or their authorized agents as follows;—60% of the funds set aside to be paid when a certificate executed in due form has been filed with the Trustees, certifying that Four thousand (\$4,000) dollars has been applied to the proposed expenditure to the credit of the hospital building fund—the remaining 40% to be paid in the same proportion, etc.”

This proposition was agreed to by the Board and a Henderson architect has been retained to get out plans, specifications, etc., for the approval of the Duke Endowment Trustees and the Board.

Further advice received from Dr. Cotton is, that a meeting of representative people interested in the hospital work referred to, voted unanimously to transfer the funds from the tubercular hospital as planned, to Jubilee.

When the N. W. M. was launched we asked for \$15,000 for Jubilee's enlargement and we received a proportionate amount for that purpose. The addition, so far as our part of the expense goes, will be paid from our N. W. M. account.

Reports from Riceville are encouraging as is the one received from Thyne Institute, Chase City.

Miller's Ferry had a Fall Festival at which the community people exhibited their products—sweet pota-

toes, collard and turnip greens, peanuts, cotton seed, syrup, sugar cane, canned fruit and vegetables, needle work, dresses, etc.

The Fair was planned for one day only, but the interest shown warranted a two day affair. Prizes were offered by the merchants of Camden and Miller's Ferry and these, of course added zest to the enterprise. The Robinson Memorial Hospital arranged a space like a private ward. The Domestic Science Department had doughnuts, cookies, cakes, pies, etc., as its exhibit. The sewing room had dresses and fancy work which the girls had made. Every one had a good time.

Thanksgiving, a sunrise prayer meeting was held, led by the president of the Y. P. C. U. at which an offering was taken; this will be used in purchasing things for the poor and sick of the community. Dinner in the afternoon was an interesting affair; the different classes had tables which they decorated and turkey with all the trimmings was served. A social in the evening rounded out a most helpful and pleasant day.

We ask the prayers and interest of all societies in this work. Someone has said the progress these people have made in face of opposition and injustice, in their 65 years of freedom, is beyond a parallel in the history of any other race. May we not try, as best we may to help them in their ambition to rise. "It is not our problem; it is our opportunity!"

"A SHOWER"

At the Spring Meeting of the Westmoreland Presbyterial Missionary Society it was decided to give a Linen Shower to Columbia Hospital.

They tell us it was a very enthusiastic group of women that walked up to the platform and laid down packages and bundles and boxes filled with articles needed in the care of the sick.

The managers of the hospital, who were present at the Presbyterial tried (in a feeble way) to express the thanks of the board; it was not until the regular meeting

of the managers (October 17th) when the articles had been counted, that we fully realized what a generous "Shower", these splendid women had sent to us.

Among the articles received were sheets, spreads, pillow-cases, bath, face and tea towels, wash cloths, table napkins, table cloths, etc., etc.

When counted in the store-room we found we had received 853 pieces. Do you wonder that the managers were almost jubilant when the report was presented?

—Committee.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

This is being written December 5, 1928. By January 1, 1929 the Magazine will be in the hands of its readers, so we wish every reader of the Magazine a happy and blessed New Year, because most filled with service to the Master who gave His life that the whole world might be brought into close fellowship with God the Heavenly Father. To that end we have foreign mission work, for He said, "Go ye into all the world and preach the Gospel to every creature." He has wonderfully blessed the work of the Women's General Missionary Society in every department. The vow made in great weakness so many years ago, by His grace and through His power, has been kept. We never yet borrowed a dollar nor reported a debt. Thanks be to Him to whom belong the silver and the gold.

We should first talk about the missionary situation in

INDIA

Dr. Maria White has been very seriously ill in the Sialkot Memorial Hospital, under the efficient and affectionate care of Dr. Faith Reed. We hope that long before this Magazine reaches its readers, Dr. White will be back again in charge of the White Memorial Hospital in Pasrur, not working perhaps as vigorously as ever, but with just the same old consecration and zeal that she has always had.

The Annual Meeting of the Mission, held in October, was one of the most spiritual and consequently the most filled with Christian fellowship that the Mission has had for years. There was so much important business that it continued in session two days longer than usual. One very unusual condition prevailed. There were exactly double the number of women in attendance that there were men. To

us this seems appalling, something we never wanted and of course never planned for. The Foreign Board has our deepest sympathy in being compelled to keep so many of its trained missionary men at home, because of financial distress. Let us all unite in continued prayer that the Master, in His own time and way, will change the situation so that the Board of Foreign Missions will be able to send out all its consecrated, missionary men who are now in this country.

The Minutes of the India meeting have not yet reached us, so we cannot give you very many of the details, but one important matter came before the Mission which I think will interest our readers. The Foreign Board and the Women's Board are located together in almost one compound in Lyallpur. Miss Nannie Spencer and Miss Fulton, of blessed memory, and Miss Kate A. Hill and others, were the first to locate on the Women's Board part of the compound and occupy the buildings. They planted so many trees and such a beautiful lawn, etc., that nearly everyone agrees that it is the prettiest in the Mission. The Government now, for reasons of its own, desires to take possession of that property which it sold to the Mission years ago at a very reasonable price. The proposition is to give more ground, erect modern buildings and furnish with all modern conveniences, such as electric light, at no expense at all to the Mission. It means some inconvenience for our lady missionaries who would have charge of the school, Bible women, etc., for they will have farther to walk to church and school, but the Mission has voted to accept the Government's offer. Details will be furnished later as to when the building is commenced, when the Government takes posses-

sion, etc., etc. Consent of Women's Board must first be had.

Much time was given at the meeting of the Mission to the financial situation of the Foreign Board, and much time was given to prayer that the Lord Himself would solve all the problems of the cutting down of estimates and keeping of workers at home and all the other things that were necessary to meet the situation. We can imagine what a heartbreak it was for every missionary in attendance, but with one voice they knew and believed that the Master could make even these distressing conditions "work together for good."

The vote of the Mission on the return of the Misses Edna Ward and Evelyn Tromans after furlough came to the Board in time to be voted upon yesterday. Both these young ladies are to be returned after furlough, if they pass a good medical examination at the end of it.

Our Treasurer, Mrs. J. B. Hill, has just had a letter from Dr. W. M. Anderson of Philadelphia that the First Church, Germantown, the Second and the North Churches, Philadelphia had a union Thanksgiving service, at which Dr. Reba C. Hunsberger gave the address. All were so pleased and interested that they decided to send the offering for a contribution to the new Sialkot Hospital.

Estimates have been received from India for the ensuing year, but will not be acted upon until we receive the Printed Minutes.

Space forbids any further writing about India, so we will now proceed to give you a few items concerning

EGYPT

The Dengue Fever has been almost epidemic. Almost every missionary belonging to the Women's Board has suffered more or less from it. In addition to that Miss Sherriff has been in Tanta Hospital for more than a month, suffering what seemed to be

anemia, a fluctuating temperature and much weakness. Let us pray that she may be speedily restored to normal health.

The patient from Dengue Fever who suffered most seriously was Rev. S. I. Acheson. He thought he was well and went to hard work too soon and had a relapse, resulting in such serious condition that there was talk of the necessity of sending him home. His brother, who is on furlough, received a cable recently which said that he was now able to go back again to the Deaconess Hospital, and we hope now that the many prayers are being answered and that this valuable life will be saved to the work of the Mission.

All our missionaries are making good recoveries.

Estimates from Egypt have been received, but will not be acted upon until the Minutes of the Annual Meeting have been received.

The building of the Community Center at Benha has been commenced and the first fifteen thousand dollars turned over to the Committee. It is expected to cost between thirty and thirty-five thousand dollars, for which we have sufficient New World money on hand. We know you are all glad and thankful to know that.

Miss Helen Martin, the President of the Girls' College in Cairo, sailed today on the S. S. Samaria for Egypt. She had a great many stirring experiences while on furlough, sickness and operations, which, thank the Lord, were beneficial, but, saddest of all, her beloved father was called from service to reward. How glad we all were that she was in this land and able to be with him during the closing weeks of his life. She will be in Egypt while you are reading this, as the vessel expects to reach Alexandria on the twenty-third of December. She will spend Christmas in her beloved College. We thank the Lord for sending her back in such good physical condition, for you re-

member she came home a year early on account of health.

Miss Isabel Hosack, for reasons good and sufficient to herself, sent in her resignation. The letter she wrote made such an impression on the Board that it unanimously voted to gratify her desire and accept her resignation. She is expected to arrive in New York on December eleventh. She went out to Egypt in 1912, so that she has given sixteen of the best years of her life to the service of the Master in that land. We take her name from our list of missionaries with great regret, and pray that she may be a great blessing wherever her lot in life may be cast.

SUDAN

The Sudan Mission held its Annual Meeting in August. Typewritten copies of the Minutes were forwarded by Dr. Giffen in good time, but no action is ever taken thereon until the estimates are received and the printed copies of the Minutes, for we put the estimates on the blackboard and like to have every member of the Board have a copy of the Minutes in her hand, so that we may act intelligently.

We are sorry that in the estimates received many increases have been asked for. It seems strange to us that this should be so. When the Foreign Board asks the Missions to retrench and cut down work, with sad hearts, they comply, but when the Women's Board asks them not to increase, that we dare not promise increases until the Lord shows us that we have the money, they keep on asking us to increase anyhow. We know the pressure the work has on their hearts and how anxious they are that all these visions of improved and increased work should materialize, not appreciating how it grieves the members of the Women's Board to be compelled to refuse an increase of any kind.

The votes of the Sudan Mission were received on the return of Miss

Huffman and Miss Madeline Wilson, both of whom are due to come on furlough in the Spring of 1929. We are glad to report that our Board, by unanimous vote, decided to return both these acceptable, consecrated missionaries at the end of furlough, provided they pass a first class medical examination at that time.

I wish we could all take a trip from Khartum North on the Sobat River to Gambella, and, by mules for the missionaries and Abyssinian men for the baggage, make our way into our three mission stations in

ABYSSINIA

Gorei, Sayo and Addis Ababa. There was a great deal said in the December Magazine about our need for nurses in Addis Ababa, and also in the other two stations, for now that Miss McKibben is home, Miss Bayne is left alone with no other nurse in either Gorei or Sayo. We ought to have three nurses right away, two for Addis Ababa, at least, and an additional one for Sayo or Gorei. In fact if we had four that measured up, we would be glad to send them out right away. I hope you won't get tired reading in this department about our anxiety and our need for graduate nurses. We are in correspondence with three or four more, and we know that the Master whom we serve will send those whom He has chosen out to supply the need in His good time.

Since the last issue of the Magazine, the Ras has been crowned King of Abyssinia, the ceremonies taking place in Addis Ababa. We are all eagerly awaiting the news of all the glorious and magnificent doings that that crowning would involve.

You will be pleased to learn and will praise the Lord therefore that He has sent four thousand dollars, with another thousand in sight, for work in Addis Ababa. We have written to Dr. Pollock and leave it to the judgment of himself and his col-

leagues as to whether they will have an electric light plant with that money or an X-ray plant. We knew the Lord would send that money, because the need is so great. We are also sure that in the very near future He will put it into the hearts of some of His followers to send the money for the equipment that is yet unsupplied.

Mrs. Pollock is giving her whole time to the work of assisting Miss Beatty in the Hospital, and Mrs. Russell is giving more time than she should, because she is taking the time that ought to be given to the education of her children to help out with the domestic arrangements of the Hospital. How glad we are that we have people there who are willing and anxious to help out in any emergency that occurs in the work.

You have read the foregoing very brief, curtailed statements about our four fields. Now let me talk to you for a few minutes about our doings in Pittsburgh and

COLUMBIA HOSPITAL

As you read in the December Magazine, Miss McKibben was a guest there for three or four weeks. She has now been discharged in much better shape than when she entered, with the prospect, however, of returning when the doctors think it necessary, for further treatment.

Miss Florence White, who went out with the Lambie party in 1923, is in Columbia Hospital, recuperating from a very serious surgical operation. Every minute of her furlough has been spent in preparation for more efficient service. She has taken a course in a business college and she has taken a course in a clinic, learning all that could be learned in connection with pharmaceutical work so that when she is permitted to return to Addis Ababa she will be able to make out all the prescriptions, thus saving the doctors a great deal of detailed work. We are very thankful

for the good recovery that she seems to be making.

Mrs. H. E. Philips of Egypt, and Rev. F. C. Patterson of India, have also been guests of Columbia Hospital. Miss Mary Kyle, of India, came to visit among her friends and relatives in Xenia Presbyterian. She had not been very well and took a medical examination, which resulted in her coming to Columbia Hospital for further X-ray examinations and tests of all kinds, that it might be decided and discovered whether she needed to be operated on before she would plan to return to India. So you see how much the foreign work is indebted to the Board of Managers of Columbia Hospital for its generosity in caring for all our foreign missionaries as guests, and giving them the very best medical and surgical attention that can be had anywhere. Add Columbia Hospital to your prayer list. That will be the best and the only kind of payment that the Columbia Hospital Board could receive.

FOREIGN MISSIONS CONFERENCE

The Foreign Missions Conference of North America meets in Detroit, January 15-18, 1929. For the first time in the history of the Women's Board it was decided to send a missionary delegate from each country, because the few that had been permitted, in years gone by, to attend this conference, were so pleased and delighted that we thought we would like to enlarge the number of those who would have the pleasure. Three members of the Board, and Mrs. James Parker, who is our representative on the Women's Federation of Foreign Boards, are also elected to go. You will allow me to say in passing that not a penny of the Board's money is being taken for the expenses of these delegates to this conference.

PRAY

Pray that the Thank-Offering may be worthy the Name of the Master in whose name and for whose sake it is given. If it should be increased, we would know better how to act upon estimates.

The persons in charge of sending out Thank-Offering supplies reported that they had sent out seven hundred and fifty Thank-Offering boxes to a Presbyterian Church which cheerfully paid all that was asked, thus the Thank-Offering spirit grows and develops, not only in the United Presbyterian Church, but in all other evangelical churches, for we have sent supplies during the year to other evangelical denominations in the United States.

Pray for a blessing upon the United Presbyterian Church, that un-

limited numbers may be brought into the Ark of Safety during the winter; that the number of the tithe payers may be so increased that every Board in the Church will report to the next Assembly all obligations met and a cash balance in the treasury; that the Lord will open the way for the Foreign Board to send out all its men who are detained in this country.

Pray that the health of our missionaries everywhere may be precious in His sight.

Pray that the members of the Missionary Societies, Junior and Senior, may be largely increased: that the readers of the Magazine may be multiplied, and that the Spirit of God may be poured out in greater abundance than we have ever experienced upon His Church everywhere during the year 1929.

Tributes

MISS BELLE McCULLOCH

The Women's Missionary Society of Riverside, California, desires to pay this tribute of love and appreciation of the life of Miss Belle McCulloch who was called to her reward, July 23rd, 1928.

Not only those of the society, but each member of the church has lost a personal friend.

Cheerfulness, sincerity of purpose and faithfulness to duty in the many places of responsibility which she has filled characterized her life, and each cause, whether religious, social or at home, she considered worthy of her best effort.

To those privileged to associate with her she was a constant inspiration and her memory will abide with us, leading us on to better service for the Master, whom she loved and served.

Mrs. W. M. Jackson,
Mrs. W. T. Bigger,
Mrs. J. A. Hawthorne.

MRS. JENNETTE ESDON NELSON

Following a severe attack of acute pneumonia in December which lasted but four days, Mrs. S. F. Nelson was taken from her earthly home to be forever with the Lord. Mrs. Nelson was born September 21st, 1853, the daughter of Mr. and Mrs. James Esdon of Barnet, Vermont. She was married to S. F. Nelson, November 7th 1883. With this union was established a home well ordered, a hospitable home, a home where family worship was always observed before the day's work was begun.

Mrs. Nelson was a woman who loved children, her home and her church. She was unsparing of self when any work for the church needed her help; generous to the poor and sick. She served as vice president of the Ladies Missionary Society for several years. She is sorely missed by neighbors and friends and her place hard to fill.

With this tribute of love and remembrance we sincerely subscribe our names.

Jennie W. Smith.
Edith Mitchell Nelson.
Carolyn A. McKirahan



Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Mrs. Maude Morrison, missionary in the Westland Mission, Hickory, Pa., writes that many calls are made for clothing since the cold weather arrived. Nine calls in one afternoon.

Even though many were out of work, their Thank-Offering was the largest in many years, reaching fifty-six dollars.

Miss Gretta Ohman has been appointed to the work at Southview which has been vacant since the resignation of Miss Dora Cowden last March.

Miss Grace Welch, missionary at Langeloth and Slovan, Pa., was called to her home in New Concord, Ohio, owing to the serious illness of her mother. Miss Welch reports that her mother is now improving, and that recovery after such a serious illness is miraculous; we say with the Psalmist "God's mighty works, who can express or show forth all His praise."

Mrs. Alter writes from Guthrie, Okla., "Another busy, happy month has gone, and this month promises to be more so. The work is certainly picking up; steadily increasing interest in the Sabbath School." Self denial week was observed and on Wednesday night of that week three Thank-Offering pageants were given. You will understand why the Thank-Offering the following Sabbath was almost double that of last year.

This missionary in Oklahoma Presbytery, moves on to Oklahoma City the last of December.

Miss Elizabeth McMillan is doing the work of a pastor in the Canon City, Colorado church as she writes, "The session think I can take care of the Sabbath morning service during the month of December."

The Y. W. Society with some of the Juniors gave the pageant, "Miss Thankless becomes Miss Thankful." The pageant was impressive. Four

Juniors were made Life Members and the total offering was ten dollars more than last year.

Spokane Presbytery has secured a pastor for the Fourth Church, Spokane, where we have supported Miss Laura Sawhill for a number of years. The pastor is now in charge.

At the request of Idaho Presbytery a missionary was granted for that Presbytery and Miss Sawhill has been transferred to that field. She will begin the work early in the year.

At the request of Los Angeles Presbytery, Mrs. Jennie Nicol was appointed to work in that Presbytery taking the place of Mrs. J. P. Tracy, who resigned.

Mrs. Nicol has worked one month in the Beverly Hills district. She writes as follows: "I am so thankful to our Lord that He has given me the opportunity to be used of Him in the bringing of four to ask to be received into the church and also four mothers and one father from among the parents of the Beginners and Primary Departments, into the Bible Class and the morning church service." Mrs. Nicol adds: "I crave your prayers which will help more than all else."

A new and growing section in the city of Dallas, Texas has been assigned to the United Presbyterian church for occupancy. Texas Presbytery made application to our Board for a missionary to canvass the field and open a Sabbath School.

Miss Sallie Dickey, who has been most successful in that work, was appointed.

Miss Dickey is now on the field. A building has been secured for Sabbath School and with the assistance of Rev. C. E. McStravick of Corsicana and Rev. Wm. Murchie the Synodical S. M. the work will be opened the second Sabbath of December. We ask your prayers for all of these workers.

Ezel, Ky. is feeling very happy over four basket ball victories on Thanksgiving Day. They won from the Moorehead High School boy's and girl's teams in the afternoon, and the Cornell City's two teams in the evening. All games were played in the Ezel, Gymnasium.

Mrs. Brittain and the committee of women are very busy with the Christmas order for handkerchiefs, rugs and tufted spreads.

The County school board made a donation of new books for the Library, which it said was in recognition of the fine work done by our school for the county.

Miss Agnes Kyle of Springfield, Ohio, donated twenty-five volumes of the Encyclopedia Britannica.

A very successful clinic was held for the removal of tonsils and adenoids. Five doctors, and four nurses were present. Thirty-two operations were performed. The church was turned into a hospital. Cots were placed there for the patients and fourteen remained all night. All of the children are now back in school.

GYMNASIUM FOR FRENCHBURG

On Friday, November twenty-third, the news reached Frenchburg that the Women's Board had approved the building of a frame gymnasium for our school and community. With the official notice came a substantial check to cover the first purchase of materials. From the sales of second hand clothing we are going to be able to supplement the gift from the Board sufficiently to purchase all the materials and to pay the wages of Mr. A.

B. Hamilton as Superintendent of Construction.

Immediately after the news of the Board's action reached Frenchburg, telegrams were relayed by phone to Mr. Hamilton, whose home is in Columbus, Ohio, to see if he could come at once and begin operations. On the following Monday he arrived with tools and instruments, having driven through in six hours, and immediately pitched into the job of drawing plans, making out a bill of material and interviewing local lumber men.

The men of the community are responding to this new opportunity for helping their own young people by contributing money, materials and labor. The older boys of the school and village are giving time on Saturdays to the building. One local merchant, living five miles from the school, contributed fifty sacks of cement and offered to sell the rest at cost. Another business man gave cement and brick and will help in construction. A third local merchant was on the ground the first morning to help in any way possible in the laying out and excavation. A local farmer not only volunteered to help, but solicited aid from others. The county officials are making generous cash donations to the cause.

We believe that with good weather we can have the building ready for use by the first of February. This will be good news to all the young people of our school and community. The Church at large will rejoice with us over this newest addition to our plant.

BOOK REVIEW

UNDER THE NORTH STAR.

By Katherine Gladfelder, Cloth 75c.
Council of Women for Home Missions,
New York City.

This is a most fascinating study of Alaska. It contains several stories on Alaskan life for Junior age children. Sup-

plementary material for the teacher is given in the second part of the book. "The Course" in ten sessions is given in detail. "What We Did", shows step by step how the lessons were developed, how the hand work was done and how the children dramatized the stories.

Indian Department.

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

INDIAN ARTICLE

We are mailing to each president of women's and young women's society the October 27, 1928 issue of "Information Service" a periodical devoted to American Indians.

In view of the fact that Indian affairs will probably come up in the next Congress, and knowing that the people of our Church are intensely interested in the Indian work we are placing this bit of valuable information in your hands for study.

It deals with the findings of the recent study made of American Indians by the Institute of Government Research, entitled "The Problem of Indian Administration". Indian Rights Association says, "The report in our judgment is the most thorough and authoritative study of the needs of the Indian Service that has ever been made, and of great importance to the Indians; it reveals conditions of affairs."

The technical staff included ten widely known specialists. W. Carson Ryan, professor of education in Swarthmore College, and W. J. Spillman, formerly chief of the Office of Farm Management of the United States Department of Agriculture, were the specialists in their respective fields. The one Indian adviser, Henry Roe Cloud, president of the American Indian Institute, is one of the most widely known Indians in the Country. One year was spent on the Survey itself.

Do not fail to make use of the valuable contents of "Information Service." Our Indian Wards in a "nut shell."

CHARLES CURTIS Vice President Elect

Charles Curtis, Vice President Elect was born January 25, 1860, in what is now North Topeka, Kansas. His parents were among the earliest

settlers of Kansas. His father, Oren A. Curtis, was a native of Indiana who moved to Kansas in 1856 and later, during the Civil War, became a captain in the Union Army. Through his father, his ancestry is Puritan English. His paternal grandfather was William Curtis who was born in New York and whose people originated in England and came to the New World in 1631. His paternal grandmother was Permelia Hubbard Curtis, who was born in New Hampshire and whose people likewise originated in England, coming to this country in the good ship Elizabeth, in the year 1621. His mother, Helene Pappan, was the youngest daughter of Louis Pappan, a French Canadian fur-trader who settled among the Indians of the Kansas Tribe, and Julie Gonville, who was half Indian and a direct descendant of two famous Indian chiefs, White Plume, Chief of the Kansas Tribe, and Pawhuska, Chief of the Osage Tribe. Through his mother, then, he is one-eighth Indian.

His mother died when he was three years of age. Until he was six, he lived with his father's people in North Topeka. Then he was taken to his mother's people and lived among them at the Kansas Indian Reservation in Morris County, Kansas, until he was eight. In that year, 1868, which was the year of the Cheyenne raid, the boy returned to his father's people. In 1874, it was arranged that he should go to Indian Territory, now Oklahoma, to his maternal grandparents. His grandmother Pappan was a wise and far-seeing woman. One night while camped about six miles south of Topeka, she talked with the boy and explained her hopes and fears for his future. She pointed out to him the advantages and disadvantages of the two modes of life he had to choose

from, the one he was going to and the one he was leaving. She advised him to go back to Topeka with its schools and other advantages. He heeded her advice and returned to his grandmother Curtis.

As a boy he was remarkable for his industry and energy. When not engaged with his books he sold fruit at the trains and worked in the stores. During his years with his mother's people he had become an expert rider. At the age of eight he began riding race horses and was a jockey during the Spring, Summer and Fall, until he was sixteen, attending school meanwhile whenever possible. He became quite famous as a successful jockey and in 1876 arranged for a winter contract for riding. This meant giving up school entirely. His grandmother Curtis, who was also a wise, kindly and far-seeing woman, advised against it. This advice, given at such a critical period, changed the course of his life entirely. He returned to school, diligently applied himself to his studies, and made an excellent record. He attended the Topeka High School. Continuing his course of work and study, he spent many of his leisure hours in additional reading and study, taking the time from that which his youth urged him to devote to amusement. He had an innate quality of attracting and holding friendship. To his grandmothers, to his teachers, and to his friends, he has given much of the credit for his subsequent success in life.

In 1879 he began the study of law in the office of a leading attorney in Kansas. During the evenings he drove an old two horse hack belonging to a local liveryman, for which he received one-half share of the earnings. The people of Topeka liked him, and his hack was in great demand. Thus he spent the years of law study. He was examined and admitted to the Bar of the District Court of Shawnee County, when he was twenty-one years of age.

In 1884 he was married to Annie E. Baird, of North Topeka. His wife is now dead. During the last eight years of her life she was an invalid, and during the last two years, she was helplessly so. He has three children, a son, Harry, and two daughters, Permelia and Leona. All three are married. He has four grand children, Ann and Curtis George and Constance and Curtis Knight. He has one sister, Elizabeth Colvin, of Topeka, Kansas, and while in Kansas he makes his home with her. He has one half sister, Dolly Curtis Gann, wife of Edward Everett Gann, a prominent Washington Attorney, and while in Washington he makes his home with them. Mrs. Gann is his official hostess in the social life of the Capital.

For recreation he takes long walks, and on rare occasions he has for light reading he prefers detective stories. He is a Methodist. He belongs to no clubs.

A Waking World

By Stanley High

Cloth \$1.00; paper 60 cents. The Abingdon Press, 150 Fifth Ave., N. Y.

This is a stirring recital of the changes taking place in different parts of the world. Africa, India, Malaya, The Philippines, China, Korea and Japan are awake as never before. New adjustments are being made; new standards are being set up. The inevitable conclusion is that these peoples need the stabilizing, sanctifying power of the Gospel in this crucial hour and the Church of the West is responsible for sharing the good news with them.

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

The following Outline for Bible Memory Work has been prepared for the Juniors of Los Angeles Presbyterian. It has been sent to us by Mrs. Will J. Lindsay, Presbyterian Junior Secretary of Los Angeles Presbyterian. The Outline sent last year by Mrs. Lindsay was used in several other Presbyterials and found most helpful. The Junior Rally of Los Angeles Presbyterian will be held in May, when a banner will be awarded the society which reports the largest per cent of members who have learned the passages of Scripture set forth in the Outline.

JUNIOR MOTTO: 2 Tim. 2:15.

The Bible (God's word to us).

Who wrote the Bible? 2 Pet. 1:21.

How many parts?

Ans. Two, Old and New Testaments.

OLD TESTAMENT

How many parts?

Ans. Five. Name them.

NEW TESTAMENT

How many parts?

Ans. Five. Name Them. Four Gospels, One History, Thirteen Pauline Epistles, (One Doubtful), Seven General, One Prophecy.

How many books in the Old Testament?

Ans. 39.

How many books in the New Testament?

Ans. 27.

How many books in all?

Ans. 66.

How many chapters?

Ans. 1189.

How many verses?

Ans. 31,173.

Longest verse. Esther 8:9.

Shortest verse. John 11:35.

Middle chapter. Psalm 118.

Middle verse. Chapter Psalm 118:8.

LOCATIONS

Shepherd chapters. Psalm 23, John 10.

Lord's Prayer. Matt. 6.

Beatitudes. Matt. 5:12.

Commandments. Ex. 20.

Love Chapter. 1 Cor. 13.

Comfort Chapter. John 14.

Prophecy concerning Christ. Isa. 53.

Story of Jesus' Birth. Luke 2:8-20.

Story of Crucifixion. Gospels.

Story of Resurrection. Gospels.

Who wrote the Acts. Luke.

How many books did John write?

Ans. Five. Name them.

Christ's Great Prayer. John 17.

Two great Commissions. Acts. 1:8. Matt. 28:19,20.

Two great invitations. Isa. 55:1. Rev. 22:17.

A chapter with two parables. Matt. 25.

Name the parables.

Name the Disciples.

This is the way the disciples run,

Andrew, Peter, James and John,

Philip and Bartholomew, Matthew, next, and Thomas too,

James, the less and Judas, the greater,

Simon, the zealot and Judas, the traitor.

MEMORY VERSES AND LOCATIONS

Matt. 7:7. Phil. 4:13. John 14:1,2,3.

Rom. 1:16. John 1:8. Rom. 8:1. Rom. 12:1.

Psalm 19:1. Psalm 19:14.

GOD'S WORD ABOUT SIN AND SALVATION

How may any person become a Christian?

First. By Confessing his sin to God. John 1:9.

Second. By believing God's Word concerning Jesus. Rom. 5:8. Isa. 53:5,6. Rom. 5:10. I John 2:2. I John 1:7.

Third. By complete surrender to Jesus Christ as Lord and Master. Matt. 16:24-25. Matt. 10:37. Luke 6:46.

Some one may say, "I pray every night and come to Sunday School regularly, learn my lesson and try hard to do right. Am I not a Christian?"

No, not because of the things you do. Romans 3:20. Romans 4:5.

Another thinks, "I'll turn over a new leaf and make up for my past wrongdoings."

That is not the way. Rom. 3:25.

Maybe some child in the school feels he is too great a sinner. Isa. 1:8. John 6:37.

Maybe he doesn't care to own up everything. Prov. 28:13. Gal. 6:7.

What if one is bound by an evil habit or earns his living in a wrong way? Isa. 55:7. Daniel 3:17.

It is possible that some of our pupils do not feel that their hearts are sinful—they may think they are as good as anybody. Jer. 17:9,10. Rom. 3:23. Rom. 3:12.

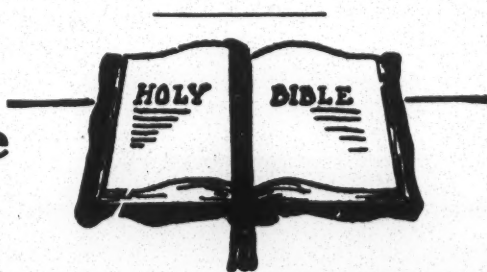
Can one be a Christian in secret? No. Matt. 10:32,33. Rom. 10:9,10.

Knowing, then these great truths of God's Word, what ought we to do? Heb. 2:1-3.

Junior leaders will be glad to know that a series of "African Picture Stories" has been prepared by Mrs. Lois Johnson McNeil for primary children. They consist of five stories and large pictures. There are few juniors who will not enjoy these stories although they have been prepared "For Primary Children." One of the stories is about "The Roof That Walked." Another story is about a string of red beads that got broken, and another of a wonderful garden. All are interesting. For juniors who wish to take up another African study after "Camp Fires In The Con-

go" there is "In The African Bush" by Mrs. Schwab, a Presbyterian missionary in the Cameroun. This text has a course of lessons including study, worship, and different activities, closing with plans and suggestions for a dramatic presentation showing what has been done during the course. Miss Mary Entwistle has prepared two African studies for primary children. "The Call Drum" and "Children of the Chief." Miss Entwistle is an English author and one of the most popular writers for children, who love to have her books to keep. These two books may be had in either the Teachers' or Children's editions. "Kembo: A Little Girl of Africa" is a new little missionary book for small children three to five years of age. It is one of the nursery series and is most attractive, being exceptionally well printed in the "Peter Rabbit" style. There is also a book of "Livingstone Hero Stories" by Susan Mendenhall. These books provide a wealth of excellent material for making the study of Africa one of the most interesting studies we have ever had. The Literature Department will be happy to fill orders for all of them.

Bible



Readings

141. Deut. 4:41-43.
142. John 14:6.
143. Matt. 11:28.
144. Psalm 57:1.
145. Deut. 26:1-11.
146. Deut. 27:1-8,11,13.
147. Deut. 34:10.
148. Josh. 2:12-14.
149. Josh. 6:3-5.
150. Heb. 11:31.
151. What special command was given to Israel at the destruction of Jericho?
152. What defeat did Israel suffer because one man failed to obey?
153. What punishment came to Achan and kin?

154. Where is God spoken of as a "consuming fire"?
155. Which psalm speaks of God as searching and knowing us?
156. How did the Gibeonites who were fearful of Joshua deceive him?
157. To what menial service were the Gibeonites sentenced for their deceit?
158. How did God show his approval of Joshua's leadership in the long battle with the kings of Caanan?
159. Where recorded,—"If God be for us who can be against us"?
160. Which psalm says, "The Lord is on my side, etc."?

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Avenue,
South Hills. Pittsburgh, Pa.

STAGGERING FIGURES

The World War cost 30,000,000 lives and \$400,000,000,000, as estimated by the League of Nations' statisticians. This sum of money could have provided a home site and furnished a cottage worth \$4,000 for every family in Great Britain, America, Canada, France, Germany, Belgium, and Russia. After doing this, every city of 200,000 inhabitants in the countries mentioned could have been supplied with a \$5,000,000 library, a \$5,000,000 hospital, and a \$10,000,000 university. In addition, there would have been left a sufficient sum to have created a trust fund at 5 per cent interest which would have provided an annual subsidy of \$1,000 a year towards the salaries of 125,000 teachers and 125,000 nurses.

In Germany, the pension roll has already reached the enormous sum of \$425,000,000 a year with more than 2,000,000 persons on it, and will continue to increase for at least 15 years, not coming to an end for three or four generations.

Europe has larger armies today than in 1913. France has 686,000;

Italy, 347,000; England, 408,000; Germany, 100,000; Russia, 900,000.

Counting our armed and trained forces, the United States has over 600,000 under arms and this number is increasing over 20,000 a year.

The cost of American wars up-to-date amounts to \$44,000,000,000.

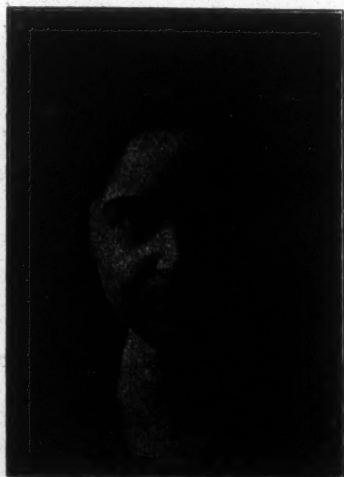
The sum of \$3,000,000,000 is spent annually for armed forces, compared with only \$1,300,000,000 for highway work and only \$2,000,000,000 for schools. This money spent for war would build three times as many new roads, maintain twice as many schools, double our shipping and canal property, multiply our telephone system by two, buy twice our present stock of imported merchandise and increase our present supplies of mineral products three times.

We are still paying pensions in connection with the Mexican War which ended 80 years ago.

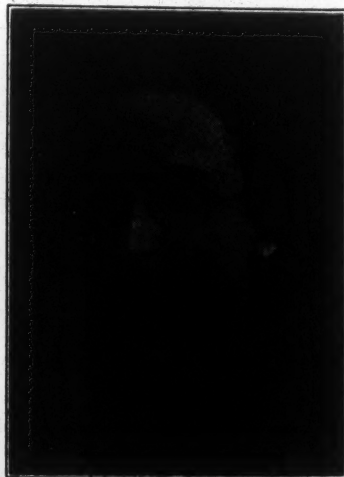
"If we want peace, we must prepare for peace, believe in peace, and sacrifice for peace."

"The pen will be mightier than the sword when the people will it so."

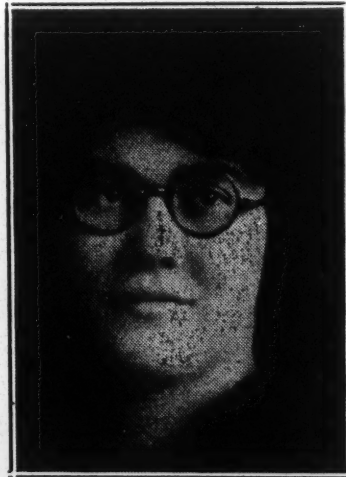
"Sentiment is stronger than armies."



MISS MARGARET FEHMAN
Gujranwala, India



MISS BETSY FLEMING
Pasurur, India



MISS FRANCES BROWN
Gujranwala, India

The names under these pictures were incorrect in the August and September Magazines.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

WORLD DAY OF PRAYER

February 15, 1929

Theme—"That They All May Be One"

May we urge all our local organizations to cooperate with other Christian women in your communities in promoting the observance of the **World Day of Prayer for Missions, February 15, 1929?**

If you wish your **Day of Prayer** to be a real success in your community, you should commence immediately to make preparation for the service. Wide and early announcement should be made of the meeting so that plans may be made to set aside February 15 for this purpose.

The following supplies should be secured at the earliest possible moment so that there will be no question of having them in time to make adequate preparation for the meeting:

"Call to Prayer" card; free. (To be distributed two or three weeks previous to February 15.)

Programs, \$1.75 per 100. (Each person should have one.)

Seals, 25 cents per 100. (To use on letter-heads and envelopes.)

Poster, 10 cents each. (To announce the Day. Get one for each church in the community.)

Retreat, 10 cents each. (One for the Leader.)

MISSION STUDY

The notes on the Home and Foreign study courses commenced in the December issue of the Magazine. These notes are not supposed to take the place of the regular mission study books, but are supplementary to the use of the books themselves and are to help in understanding better the subject matter of the text books. Those desiring to receive full benefit from the mission study class or program meetings should have their own text books. These have been fully advertised in the November and December Magazines. Won't you order your books immediately and get the most possible out of the mission study work

this year? Before beginning your study class, use the pageant on page 265, October Magazine.

PRAYER CYCLE

The new 1929 Prayer Cycles are ready for distribution. This is the fifteenth annual Prayer Cycle issued by our Board. We are convinced that this daily reminder to pray for our own denominational mission work has been a blessing to us as a Church.

But how much greater might be the influence of this prayer reminder if all who use it would begin its use on January 1st, and continue throughout the 365 days of 1929!

Order one now for yourself; persuade every member of your missionary society to get one and use one; see that your pastor and every officer of your congregation has one; organize a prayer circle and pray together in your congregation for the missionaries and missionary work of the United Presbyterian Church.

Price, 10 cents each; \$1.00 per dozen; \$1.75 per 100.

BOOKS FOR JUNIORS

We are again advertising the "Mary Entwistle" books for Juniors:

The Book of an African Baby	40c.
The Book of Babies	40c.
The Book of a Chinese Baby	40c.
The Book of an Indian Baby	40c.
The Book of Island Babies	40c.
The Book of Other Babies	40c.
Girls and Boys and Friendly Beasts ..	60c.
On the Road	60c.
The Call Drum (Children's edition) ..	60c.

MISSIONARY REVIEW OF THE WORLD

The July issue of the **Missionary Review of The World** was a special number on "Home Missions Today." The October number is a special Africa number. We will be glad to order these numbers of the Review for any who desire them. They are 25 cents each.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 3 Commissioner Lane,
Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 Gurdaspur
Miss Ruth I. Ardrey, 1924 Pasrur
Miss Helen Artman, 1920 Pasrur
Miss Agnes Ballantyne, 1925 Sialkot
Miss Kathryn Beattie, 1920 Sangla Hill
Miss Minnie Beatty, 1912 Cambellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 Gujranwala
Miss Rebecca Jean Black, 1921 Sangla Hill
Miss Lois Boyd, 1918 Sialkot
Miss Frances E. Brown, 1928 Gujranwala
Miss Lois M. Buchanan, 1910 Sialkot
Miss Evelyn Cathcart, 1925 Sialkot
Miss Marie E. Cash, R. N., 1926 Sangla Hill
Miss Henrietta Cowden, 1905 Sialkot
Miss Laurella G. Dickson, 1897 Pathankot
Miss Margaret Fehlman, 1913 Gujranwala
Miss Betsy Fleming, 1913 Pasrur
Miss Vida J. Graham, 1922 Pathankot
Miss Nancy Hadley, 1904 Zafarwal
Miss Evva P. Hartig, R. N., 1924 Jhelum
Miss Kate A. Hill, 1896 Sargodha
Miss Zarra S. Hoon, 1921 Rawalpindi
Miss Flora E. Hormel, R. N., 1925 Sheikhupura
Miss Janette Howland, 1921 Jhelum
Miss Florence Jones, R. N., 1920 Sialkot
Miss Olive Laing, 1912 Rawalpindi
Miss Sara Jane Lamont, 1928 Gujranwala
Miss Mary A. Lawrence, 1893 Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 Sargodha
Miss Mary E. Logan, 1891 Jhelum
Miss Eleanor W. Maconachie, 1909 Pathankot
Miss Elizabeth McCahon, 1875 Sialkot
Miss Lillian A. McConnell, 1902 Lyallpur
Miss Rosa McCullough, 1879 Gujranwala
Miss E. Josephine Martin, 1896 Pathankot
Miss Fannie C. Martin, 1895 Gurdaspur
Miss Mary R. Martin, 1890 Sheikhupura
Miss Maude Mitchell Miller, 1925 Sheikhupura
Miss Henrietta Moore, 1898 Abbottabad
Miss Sara A. Moore, 1917 Gurdaspur
Miss Esther Moyer, 1924 Lyallpur
Miss Margaret L. Murdoch, 1924 Lyallpur
Miss Janet E. Nesbitt, 1925 Zafarwal
Miss Willa Ramsey, 1921 Pathankot
Dr. Faith W. Reed, 1926 Sialkot
Miss Laura Reynolds, 1924 Sargodha
Miss Louise Scott, 1916 Gujranwala
Miss Rose Shereda, 1928 Gujranwala
Dr. J. P. Simpson, 1902 Jhelum
Miss Kate E. Spencer, 1918 Sargodha
Miss Emma M. Stauffer, R. N., 1925 Badomali, Sialkot District
Miss Vivian L. Trimble, 1921 Pathankot
Miss Evelyn Tromana, 1923 Pasrur
Miss Edna Ward, 1923 Sargodha
Miss Helen V. Weede, 1928 Gujranwala
Miss Georgia Wengert, 1919 Jhelum
Miss Josephine White, 1884 Abbottabad
Dr. Maria White, 1886 Pasrur
Miss Dora B. Whitely, 1911 Pasrur
Miss Carrie Worman, 1921 Campbellpur
Miss Gertrude E. Zink, 1919 Sangla Hill

NOW IN THIS COUNTRY

Miss Theresa Brownlee, 1922 Zenith, Kansas
Miss Ella Gordon, 1893, ...Pattersonville, N. Y.
Dr. Reba C. Hunsberger, 1921 6622 No. 18th St., Philadelphia, Pa.
Miss Flora Jameson, 1903 34 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904, Phon., Garfield Co., Mont.
Miss Jean Morrison, 1895 829 S. Second St., Oskaloosa, Ia.
Miss Lorena B. Taylor, 1922 Manhattan, Kansas
Miss Cynthia Wilson, 1875 Pasadena, Calif.
Miss Rosa T. Wilson, 1886 36 North Chester Ave., Pasadena, Calif.

EGYPT

Miss Mildred Allison, 1926 Alexandria
Miss Ella M. Barnes, 1911 Cairo
Miss Margaret Bell, 1901 Fayoum
Miss Leota Cabeen, 1909 Alexandria

Mrs. Mary K. Coventry, 1918 Cairo
Miss Anna B. Criswell, 1905 Assiut
Mrs. Ada A. Dunlap, 1926 Cairo
Miss Lucia Dwight, 1919 Tanta
Mrs. Sara M. Eby, R. N., 1926 Benha
Miss Gudrun C. Estvad, 1925 Cairo
Miss Davida Finney, 1914 Assiut
Miss Minnehaha Finney, 1894 Tanta
Miss Alta Grace French, 1925 Cairo
Miss Elsie French, 1909 Zagazig
Miss Martha Glass, 1921 Luxor
Miss Alice Grimes, 1924 Mansoura
Miss Rena Hogg, 1896 Assiut
Miss Elizabeth Kelsey, 1928 Cairo
Miss Lois D. Kingan, 1926 Benha
Miss Lucy Lightowler, 1921 Mansoura
Miss Lillian McClelland, 1923 Alexandria
Miss Jeanette McCrory, 1916 Benha
Miss May E. McFarland, 1919 Cairo
Miss Carol McMillan, 1906 Tanta
Miss Helen J. Martin, 1914 Cairo
Miss E. Roxie Martin, 1901 Cairo
Miss Dora Mason, 1918 Assiut
Miss Sara B. Meloy, 1923 Tanta
Miss Helen J. Noordewier, 1921 Beni Suef
Miss Marion Paden, 1920 Zagazig
Miss Venna R. Patterson, 1924 Cairo
Mrs. Rachel Tracy Selver, 1925 Fayoum
Miss Edna B. Sherriff, 1920 Alexandria
Miss Margaret A. Smith, 1872 Cairo
Miss Nellie C. Smith, 1911 Minia
Miss M. Frances Taft, 1925 Cairo
Miss Anna Y. Thompson, 1871 Cairo
Miss Mary L. Thompson, 1917 Assiut
Miss Ethel Weed, 1919 Alexandria
Miss Elizabeth S. White, 1924 Cairo
Miss Ida B. Whiteside, 1924 Luxor
Miss Ruth Mary Williamson, 1924 Tanta
Miss Esther W. Wilson, 1919 Luxor
Miss Margaret Work, 1924 Beni Suef
Miss Ruth Work, 1904 Assiut
Miss Laura Wright, 1921 Tanta

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 Portersville, Pa.
Miss Mary F. Dawson, 1922 % L. W. Dawson
.....404 W. Main, St., Pullman, Wash.
Miss Alfretha M. Hammond, 1904 State Hospital, Warren, Pa.
Miss May Holland, R. N., 1913 5836 N. Umlerland St., Pittsburgh, Pa.
Miss Frances M. Patton, 1922% W. C. Patton, Sparta, Illinois
Miss Estelle Robertson, 1922%59 Maplewood, Ave., Crafton, Pa.
Miss Jane C. Smith, 1922 438 N. Market St., Ligonier, Pa.
Miss Laura B. Walker, 1904, % Mrs. Joseph
Walker, 606 Beechwood Ave., Carnegie, Pa.

SUDAN

Miss Mary Cole, 1919 Wadi Halfa
Miss Una Cole, 1918 Khartum North
Miss Esther Minta Ganter, 1928 Khartum North
Miss Ray Huffman, R. N., 1924 Nasser
Miss Aulora R. McIntyre, 1919 Omdurman
Miss Marguerite M. McClellan, 1926 Wadi Halfa
Miss Mary Jane McKnight, 1922 Khartum North
Miss C. Blanche Soule, R. N., 1921 Nasser
Miss Frances Turk, R. N., 1921 Khartum North
Miss Madeline Wilson, 1924 Khartum North
Miss Marguerite Wilson, 1928 Khartum North

NOW IN THIS COUNTRY

Miss Lillian Billington, 1927 509 High St., Bellingham, Wash.
Miss Elsie E. Grove, 1912 Due West, So. Carolina

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 Gord
Miss Ruth C. Beatty, R. N., 1920 Addis Ababa
Miss Isabel Blair, 1922 Sayo

NOW IN THIS COUNTRY

Miss Elizabeth McKibben, 1924 1218 Juniata St., N. S., Pittsburgh, Pa.
Mrs. Ruth Lobaugh Walker, 1923% Mr. C. R. Lobaugh, Conoquenessing, Pa.
Miss Florence D. White, 1923 c/o Mr. E. R. White, Cortland, Ind.

A Little Time Apart

BITS OF SUNSHINE FOR DARK DAYS

"Live in the sunshine God meant it for you.
Live as the robins and sing the day
through."

The clouds ye so much dread are big with
blessing.—Jowett.

The day of suffering is a short day, but
the day of remuneration is an everlasting
one.—Beecher.

It is quite a mistake to be looking at ob-
stacles when we have such a God to look
at.—Moody.

The secret of a quiet heart is
to keep ever near God. Stayed on Him, we
shall not be shaken and our "heart (shall
be) fixed, trusting in the Lord." We get
above the fogs when we soar to God, and
circumstances in their widest whirl will not
suck us into the vortex, if we are holding
by Him and know that He is at our right
hand.—Alexander Maclaren.

"O Lord, how happy we should be
If we could cast our care on Thee,
If we from self could rest;
And feel at heart that One above,
In perfect wisdom, perfect love
Is working for the best."

We are not happy enough Christians.
There is in us too much discontent, too
much complaining, too much fretting and
anxiety. We become discouraged too easily.
We are overcome too readily and do not
live victoriously. A song in the heart,
makes all things less bitter. If we would
sing at our work, we should not grow
weary.—J. R. Miller.

"It's the songs you sing and the smiles
you wear that make sunshine everywhere."

"Keep your heart a singing,
Others hear the song;
And your cheerful music
Helps the world along."

Of all the people we Christians ought to
be the sunniest and cheeriest. What a dif-
ference it would make to the world if our
religion made us all a singing folk, and if
it helped us to comfort and establish other
people.—J. D. Jones.

"There's enough of shadow along life's way,
Enough of sorrow and want and woe,
So the thing to do, is, be brave and true
And scatter sunshine where'er you go."

"Who brings sunshine into the life of
another has sunshine in his own."

Blessed are the Happiness Makers.
Blessed are those who know how to shine
on one's gloom with their cheer.—Beecher.

The sunshine of cheerfulness can cause
the flower of love to spring from out the
gloomy earth of sorrow.—Zenobia.

"If I can let into some soul a little light,
If I some pathway dark and drear can
render bright,
If I to one in gloom can show the sunny
side,
Though no reward I win, I shall be satis-
fied."

Put a bit of sunshine in the day;
Others need it's cheer, and so do you—
Need it most when outer sky's dull gray
Leaves the sunshine making yours to do.
Sunshine making is a blessed task;
Cheery hearts, like a lovely, mild, blue
sky,
Banish weary gloom and give fresh hope,
Check the rising tear or thoughtless sigh.
Put the golden sunshine in each day;
Others need the cheer that comes from
you.—Juanita Stafford.

Don't waste your time in longing
For bright impossible things.
Don't sit supinely yearning
For the swiftness of angel's wings!
Don't spurn to be a rush light,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.
There is need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done.
You may never be called to brighten
The darkened regions afar;
So fill, for the day your mission
By shining just where you are.—Selected.

Our prayer: "Our Father, we would
thank Thee for all the bright things of
life. Help us to use them and count them,
and to remember them that our lives may
flow in ceaseless praise, bringing cheer to
other lives."

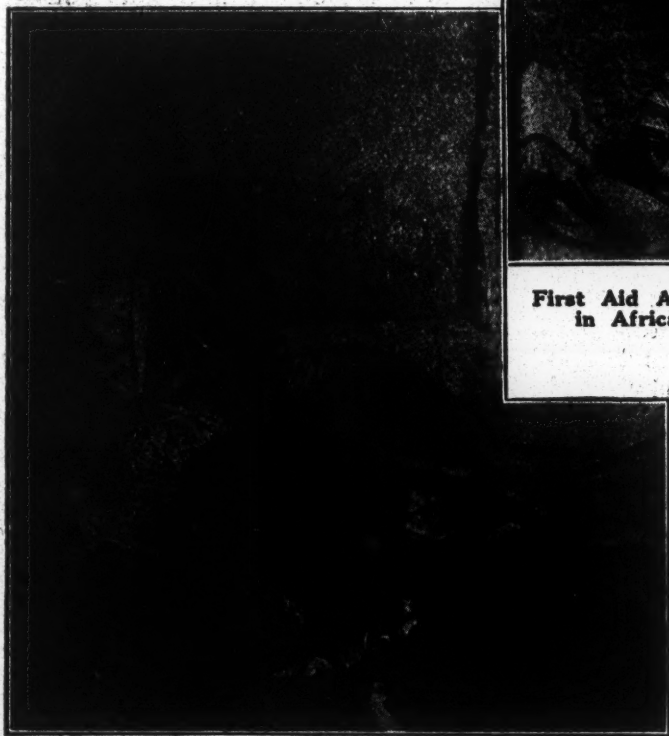
—Mrs. Mary Porter Kyle.

*"Go . . . tell John . . .
how that the blind see, the
lame walk, the lepers are
cleansed, the deaf hear, the
dead are raised, to the poor
the gospel is preached."*

Luke 7:22



**First Aid Administration
in African Jungle**



Native Witch Doctor and his outfit



**A Missionary and his medical
equipment**